

THE GREAT
MYSTERIE OF
GODLINESS.

OR,
A TREATISE OPENING
UNTO US

*First, What God is,
Secondly, What Christ is.*

Penned by that learned and faithfull
servant of God, *John Randall*,
Batchelour of Divinity.

Now published to the glory of God, the edi-
fication of his Church, and the honourable
memoriall of the Author,

By *William Holbrooke*, Preacher of the
Word of God.

The third Edition, corrected.

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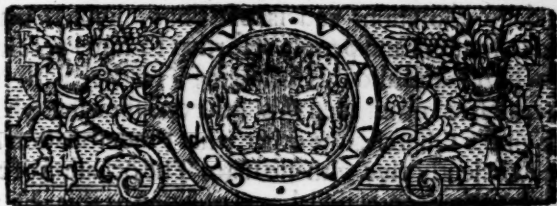
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TO THE VVOR- SHIPFULL MASTER

THOMAS FANSHAWVE, One of
His Majesties Justices of the Peace in the

County of *Essex*, and Mr. of the Crown

Office, all happinesse both in soule and

body in this life, and eternall glory

in the world to come, be

multiplied.

S I R,



Mongst the many titles which
are given to the Ministers of
Gods holy word in the Scrip-
tures, the title of Labourers is
one, to shew that they should
be labourers; yea, fore labour-
ers, labouring to weariness &
fainting. Such a one was the
Author of this following Trea-

Mat. 10. 37, 38

1 Cor. 3. 9.

1 Tim. 5. 17.

tise, who before God silenced him (by his afflicting and
chastising hand) was as frequent and constant in the
worke of the ministry as any of his brethren; and af-
terward was not idle nor unprofitable in private, as both
the

The Epistle

the daily resolutions and satisfactions, which many (both Ministers and people resorting to him) received from him, and also this following Treatise, with two others farre larger then this (the one shewing what a true visible Church, the other what Predestination is) doe sufficiently give witnesse unto. The occasion of this and the other aforelaid labours of his, was this: Divers of his people resorting to him at sundry times for resolution in divers questions, he desired them to thinke of some questions, wherein they most desired satisfaction, and he would (as God should enable him) give answer thereto, by way of an Evening Exercise; which motion with much joy they accepted of, and through the good hand and guidance of God (who certainly moved the one to motion, the other to accept & make choice) they made choice in the first and second place of these two maine and fundamentall Questions: First, What is God: Secondly, What is Christ. The doctrine whereof is the subject matter of this ensuing Treatise; an argument high and excellent, and of necessity to be knowne in some good measure of all that will be saved. How discreetly & warily, orthodoxally, fully, (though briefly) and plainly, to the capacity of the meanest, these two profound heads of Divinity be handled in the ensuing Treatise, I need not say, it will appeare to every judicious and Christian Reader. I make bold to dedicate it to your Worship, First, to testifie my unfained thankfulnessse to you for your love and kindnesse to me, and all good Ministers in our Countrey, of whom I have ever observed you to be a lover and favourer, a thing pleasing to God and all good men; and it is no matter whom it displeaseth, so God be pleased with it. Secondly, to testifie my desire of your growth in
Grace,

Dedicatory.

Grace, and in the true knowledge of God, and of Jesus
Christ, whom to know is eternall life, which this Book
through Gods blessing upon your reading of it, will
help you in. Which that it may doe, and for all good
unto your worship, I will pray, to the Father of Lights,
from whom every good and perfect gift commeth. In
whom I rest,

To the READER

My selfe (Christian Reader) that this follows
the Treatise, and the other two before named
in the Epistle Dedicatory, were given by the
Author, as they were presented by him unto
certaine persons, who one of this Treatise and
the other two presented the same upon me; and I being de-
scribed the common good, have published this for the pre-
sent, as I have done for it, and all manner of my comfort
and joy, which I have had, and shall have, in the
good which I have fully and plainly opened to the
world, and to let him have a place in the presence
of the people of God.

At your Worship

commanded,

WILLIAM HOLBOORN.

William Holboorne

H h

To the READER.

Understand (Christian Reader) that this following Treatise, and the other two before named in the Epistle Dedicatory, were given by the Author (as they were penned by his own hand) certaine yeares before his death; unto one of his Flocke and charge, who bestowed the same upon me; and I, being desirous of the common good, have published this for the present. Blesse God for it, and all meanes of thy Spirituall good, labour to profit by it in the true knowledge of God and Christ, which thou hast fully and plainly opened to thee herein. Forget not to let him have a place in thy prayers, that prayeth daily for thee, and all the people of God.

William Holbrooke.



OF GOD, OF CHRIST.

I. Question.

What is God?

Answer.



Uch a Question was once asked by *Cicero de natur.*
King Hiero of a learned wife *Hea-*
then Simonides, who demanded one *den lib. 1.*
 dayes respite to deliberate upon it:
 the *King* asked him the same questi-
 on the next day then the *Philos.* asked
 two dayes respite: and to the third
 daye four dayes respite, still doubling
 the number of the dayes formerly
 demanded. The *King* marvelled at it, and asked him why he
 dealt so with him; the *Philos.* answered plainly, Because (saith
 he) the longer I consider and study upon it, the darker in my
 seeming the matter is. A modest Answer, well befitting a wise
 man; though presumptuous at the first, not doubting but by his
 wit and study hee could attaine to the understanding of any
 thing, even of God himselfe; yet modest at the last, ingenuously
 acknowledging

acknowledging his owne insufficiency to resolve such a deepe divine question. And surely no marvell that this wise *Heaven* having no other outward helpe, but the booke of the *Creationes*, and the writings of other naturall men, such as himselfe was, nor any other inward helpe, but the light of Nature, and the common gifts of the Spirit, did give over the pursuite of this profound Question in the plaine field. But we, who through Gods mercy are reserved to these latter times, have better meanes without us, the booke of the Scriptures, and the labours of many spirituall and sanctified men; and better meanes and helpe within us too, the Spirit of grace and illumination, that acquaints us, in some measure, even with the secrets of God; and therefore wee must not so give over this matter as he did, but cast about it with all diligence, and yet in all humility too, and see how we may finde and frame a modest and divine Answer to this high and heavenly demand.

First, therefore, that wee may the better conceive and profit by this Question, wee are to consider (before wee come to the Answer thereof, of two generall preparations to the same; for as none of Gods businesse, so specially not this concerning his owne Majesty and being, is to be undertaken with unwashen hands, that is, without due preparation of heart and affections going before. The first generall preparation is, how wee ought to esteeme of this Question: The second, with what cautions and limitations wee are to proceede therein.

1 Generall preparations
considerable
before it bee
answered what
God is.
The first: and
in it five parti-
culars.

In the first we are to consider these particulars: First, that it is some suspicion of Curiosity to seeke into such an *high* point; if either wee seeke to know the brightnesse and perfection of Gods Essence (for that God hath not revealed at all) or the full and perfect state of his properties and workes, (for God hath not revealed them but in some measure) it is curiosity inexcusable: What? Are we not content to know that God is, and that he is holy, wise, just, &c, but we must dive into the bottomlesse depth of his Essence? Reach not too *high* for fear of a shamefull fall.

2.
Vide Zege. loc.
som. 26.

Secondly, that it is easie to erre in desyning what God is: Error creepes in quickly upon us in the easiest and lowest points

points of Religion; yea even in worldly things; how much more in heavenly; and so in this the heavenliest of all: God is so pure, spiritually glorious; we so unclean, carnally blind; thus either in the excess we see God too firey, or in the defect we come too short; either on the right hand, fawningly persuaded somewhat of God in favour of him; which yet hee is not; or on the left hand, perversly not believing somewhat of him which indeed hee is: both is easie to fall from a high sheepe-witch; and this being so, by a pitch it is easie to take a fall at it: even as from a pitch it is easie to fall.

Thirdly, that errors in this point are very dangerous, and, if they be defended, damnable; the point being a most fundamentall point of our Faith, the errors here in must be fundamentall too; that is, such as cut us off from the foundation; not every little mistaking, but error herein wilfully defended: it is as much as our Soules are worth, like little flies busie about the bright candle, but they burne for it: some are blasphemers by it as *Baptists*, and the *Quakers*; and some are Idolaters, erecting in the thoughts a Notion of God, which is not God, and therefore an idoll.

Fourthly, that it is impossible to find that we seek, that is, any Substantiall or Essentiall knowledge of God as the Schooles speake: neither is there any definition to be framed of him, for hee is Infinite: no *Genius*, for there is nothing of larger content than God himselfe; neither is there *differentia specificca*; specificall difference in this case; for there is no specificall difference of every particular man, much lesse of God, who is individually one: hee comprehends the world within his fist, and how can himselfe be wholly comprehended in any definition? It is one of his knowne Attributes; that hee is incomprehensible; God is not *scena* faith the Apostle, *1 Tim. 6. 16*. that is, he is not to be comprehended as he is.

Lastly, yet it is of necessary use, and therefore may and must be brought into: First, to stop the mouths of enviling Adversaries, that are still insulting over us, saying, *Whombar, where is your God?* as upbraiding us, that we believe in a false God, or at least such a one as wee know not our selves. Secondly,

Three reasons why we may and must know and seeke to know what God is.

3.

secondly to say and sacrifice our own reaching thoughts, for the matter concerning the salvation of our Soules, we must have some certaine object to settle our thoughts upon, else we shall never be assured of anything. for our direction in our worship and service of God, which must be answerable, as to his Wills, so to his Nature, con. *John 4. 24. God is a Spirit, and therefore that worship him must worship him in Spirit and truth.* Corporall gods must have corporall worship, and a spirituall God must have a spirituall worship: but our God is a Spirit, and therefore must have a spirituall worship. It is horrible blindness to worship an unknowne God as the *Hebrians* did, *Acts 17. 23.* and is also reproved of our Saviour, *John 4. 22. Ye worship that which ye know not: and this makes us refuse in his service, when we know who he is we serve, 1 Tim. 1. 12. I know whom I have believed.*

Cautions observable in the second generall preparation, and in our seeking to know God.

I.

Damast. lib. 1.

cap. 13.

Cicero lib. 1. de

natura deorum.

Hyper. method.

87.90.

In the second generall preparation we are to consider with what Cautions and limitations we are to proceed herein. For the matter being so difficult and dangerous, wee had need to take great heed how we deal in it.

The first Cautiō is this, That it is safer by negation to say what God is not, than by affirmation positively to say what he is, as to say, he is not mortall, not visible, not corruptible, &c. And in this comfeth the holy Ghost hath gone before us,

1 Tim. 1. 17. Now unto the King everlastig, immortal, invisible, &c. And *1 Tim. 6. 16. (He dwelleth in that light which none can attain unto,* where the reason is added, why he cannot be seene, because the light that should shew him to us is inaccessible, *1 Tim. 1. 2. & of these things I have heard, that is, He cannot lye, hee is not as man, that he should lye, as it is *Nam.**

1. 3. 1. 30. Like as a Carpenter in making of an Image, takes off on every side, and that which is remaining is an Image: so in saying what God is not, wee shall see what he is, and as this is the safest way, so it is the fittest way. For all things being denied of him, which are incident to the creatures, he is thereby acknowledged singular, and infinitely superiour to them all: not but that many things may be positively pronounced of God too, but the other is the safest and fittest course.

Secondly,

Secondly, in saying what God is, we must keepe our selves within the bounds and compasse of Gods Word: for that which God speaketh of himselfe, wee may freely and fully spake; and that which he speakes not, is but a feable and device of mans braine. None can resemble of God, but himselfe; therefore the Prophet saith, *Isa. 40. 18. The Lord is in his holy Temple.* The Prophet sends them to seek God in his holy Temple, that is, to his Word sounding in his Temple: And our Saviour saith, *Search the Scriptures, Job. 1. 3. Study the Word, and pray for the spirit, and hee will keepe thee within a good frame.*

2.

3.

4.

5.

Thirdly, though we keepe our selves within the bounds of the Word, yet we shall know but in part. *1 Cor. 13. 12. Now we see through a glasse darkly, but then shall we see face to face: Now I know in part, but then shall I know as I am known.* The perfect knowledge of God is reserved to another life, *1 John 3. 2. When we shall see him as he is.* yet we know so much of him here, as shall serve for our salvation. *Moses* who saw God and spake to him, *Exod. 33. 11. Face to face, as a man speaketh to his friend.* And there arose not a Prophet in Israel like unto him, whom God knew face to face, *Deut. 34. 10.* yet he was limited and saw but his hinder parts, *Exod. 33. 23.* Nay the Angels in heaven see him nor as he is.

Fourthly, that little which wee doe know of God, we must embrace it with humble submission, and holy admiration; not as comprehending it, but as rather being comprehended by it; not as thou of thy understanding, being master of it (as is of other notions) but as it mastereth and subdueth thy understanding. Earthly things we understand one way, heavenly another: Earthly things we master & subdue to our understandings; heavenly things subdue and master our understandings to them. So then what we know of God, wee know it rather as being comprehended of it than comprehending it: according to the speech of the Apostle, *Gal. 4. 9. But now seeing you know God, or rather are known of God: And*

The first Caution is, that we must looke into it with the eyes of Faith and not of Reason: for Reason is too blinde, or else

else too facile to conceive of God. Some things thou shalt
 heare, but see no reason of them; yet believe them, because
 the Word saith it is so. Other things thou maist thinke there
 is great reason for, yet believe them not, except the Word the
 rule of Faith reveale them.

Calv. Institut.
 lib. 1. cap. 2.

The sixth and last caution, is this, that we must search into
 this mystery onely to laye forth, as it tends to build up our
 Faith in Christ, and holinesse of life; for howsoever the know-
 ledge of God is to be sought after, for it selfe, it being of such
 excellency as it is; yet God will accept of no knowledge of
 him selfe in man, but such as is profitable for man to Faith and
 obedience. *John 4. 24. God is a Spirit; and they that worship
 him, must worship him in Spirit and Truth.* The knowledge
 that God is a Spirit, is idle, except it be applied to Gods ser-
 vice. Take these two rules in this case. First, never thinke nor
 looke upon God but in the face of Iesus Christ. *John 14. 9.*
Who that hath seen me hath seen the Father. &c. Thus
 God lookes upon us in Christ, and therefore wee must looke
 upon God in him, as he is our Mediator, and behold him in
 his merit, and obedience; and this gives great illumination. It
 is Christ that came out of the bowels of the Father, that re-
 veales him unto us. *John 1. 18.*

The second rule, is this, that the knowledge which wee
 have of God, must not be onely speculative in the braine, but
 must passe into the heart, to bee put into practice in our con-
 versation else the Devil will excell us, for he hath more specu-
 lative knowledge than we have.

And so much for the two generall preparations. Now wee
 come to the question it selfe; and herein, to avoid long for-
 melle and confusion, because definitions must bee both short
 and orderly; wee will consider God in these foure respects,
 and from every one of them frame an answer to this question. I
 take this course, because I desire hereby to open a passage to
 the whole Doctrine concerning God. First then wee will consi-
 der God in his Essence. Secondly, in his Subsistence. Thirdly,
 in his Attributes and Properties. And fourthly, in his Office
 and Workes. And to one of these foure heads may be reduced
 whatsoever we know concerning God.

Foure general
 things consi-
 derable in
 God.

First, in his Essence; for an Essence God hath, though wee know it not, yet must and may be rightly affirmed of him, The Creatures have their Essence, and it is a part of their perfection; so that if God have not his Essence, the Creatures goe beyond their Creator, which is blasphemous. Yea, all Creatures have their Essence from him, therefore hee must needs have an Essence himselfe.

This considered, God is a *Spirituall* substance or being of himselfe. First, God is a *Spirituall* substance, &c. Wee might say in the Negative, God is an incorporeall substance, that he hath no body; but because God hath spoken affirmatively of himselfe, so may we too, *John* 4.34. God is a Spirit, and here (that we may not sort him with any thing else, for he hath no match) we must learne a rule that concerns this whole doctrine of God; and that is this, That whatsoever is affirmed of *Hyper. meth.* 89.

God which is also communicable to the Creatures, the same must be understood by a kinde of excellency and singularity above the rest. Angels are Spirits, and the Soules of men are Spirits; but God is a Spirit by a kinde of excellency or singularity above all Spirits: he is the Father of Spirits; the Author of Spirits, and, indeed, the Spirit of Spirits.

Secondly, God is a *Substance or being*, although the word *Substance* or being, bee not used in Scripture, (but was devised and taken up some 360 yeares after Christ by the *Nycene* Fathers, to cleare the difference betwixt Person and Substance in God. For (said some Heretickes) if Christ be God of the same Substance and being with the Father: then when Christ was incarnate, the Father was incarnate also. No, said the *Orthodoxe*, for though he bee of the same Substance with the Father, yet is he not the same Person. So this word was then devised of purpose to avoid heresie; yet it hath good warrant from Gods owne mouth, *Exod.* 3. 14. where he saith, *I am that I am*; that is, I am a being, and not so onely, but *Je-* *Vide Aven. lex.* *hovah* also comes from a root, that signifies to be, and so to be, as that he was, is, and shall be from al eternity, to all eternity; according to that in *Revel.* 1. 4. *Which was, and Which is, and Which is to come.* And such a being he is, as in comparison of him, all other beings are no beings.

Lastly, God is of *himselfe*, for so indeed the word *I am* intends, that is, I am of and by my selfe, nothing contributing to my being: To this purpose are these places of Scripture, *Psal. 90. 2. Before the Mountaines were made, and before thou haddest formed the earth and the world, even from everlasting to everlasting thou art our God. Revel. 1. 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, &c. Isaiah 40. 13. Who hath instructed the Spirit of the Lord? or was his Counsellor or taught him? There was none before him, to give to him; or to communicate anything to his being, therefore he is of himselfe. Acts 17. 25. He gives to all life, and breath, and all things, therefore nothing contributes unto him. Rom. 11. 34, 35, 36. For who hath known the mind of the Lord? or who was his counsellor? Or who hath given unto him first, and he shall be recompenced? For of him, and through him, and for him are all things, &c. therefore God is of himselfe. Gen. 17. 1. I am God all sufficient; that is, of my selfe, needing no other Creature to contribute unto me, but contributing to all Creatures.*

Reason

1.

The Reasons and Uses of these points follow.

And first, that God is a Spirit, the Reason is, because a Spirit is the best, highest, and purest Nature; and we know, even in our owne understandings, that that which is most earthly, is most base: God then being the most excellent and highest Nature, must needs be a Spirit too.

2.

Secondly, else he cannot be every where, for a body is comprehended in a certaine place.

Uses:

1.

Hyper. meth.
88. Pet. Mar-
tyr Loc. Com.
p. 15.

The first Use, is to reprove those Heretickes, the *Anthropomorphites*, that would make God to be a man, because hee hath the parts of a man attributed to him in the Scripture; as *Eies, Hands, &c.* But this is no good reason; for these are attributed to God, because there are some effects in God, which are answerable to the effects of these parts in man; and therefore an Eye is attributed to God, because as it is the effect of an Eye to see and behold; so God by his providence beholdeth all things: and so his worke is called his Hand, because it is the effect of the Hand to worke: and so he is said to have an Ear, because hee continually heareth the prayers of his Children,

not

nor that God hath any such parts, for he is a Spirit.

The second use, is against Papists, that worship God in Images, which is grosse Idolatry, forbidden by God in *Deuteronomie*, cap. 4. 15, 16. *Yee saw no Image in the day that the Lord spake to you in Horeb, therefore corrupt not your selves in making you a graven Image, or the representation of any figure, whether it bee male or female.* And *Isay* 40. 18. *To whom then will you liken God, or what similitude will yee set up unto him?* And so it reprooves all carnall worshippers, that give unto God an outward bodily worship onely. God is a Spirit, and therefore we must give him a Spirituall worship, wee must worship him with our hearts and Spirits, as well as with our bodies: this use our Saviour makes of it, *Joh. 4. 24. God is a Spirit, therefore worship him in Spirit and Truth.* 2.
Calv. Institut.
lib. 1. cap. 11.

Then secondly, that God is a Substance or being, the reason is; First, because all things subsist in him, as in their Foundation, therefore himselfe is a Substance.

Secondly, himselfe hath many properties, as Just, Holy, &c. and therefore a Substance.

The first Use: Seeing God is a true or Substantiall being, wee must not call into question, whether there be a God or no; as the Atheists and Philosophers have done, that affirme, that Gods name is but a bare Title, a bug-Beare to keepe men in awe, as *Plinius Seridas* said. But these that doe thus deny and deride God here, shall feelee in hell, that there is a God. Use 1.

The second Use, is against Hypocrites, that make God but a Shadow, in that they thinke hee is satisfied and served with an outward shadow of worship. But they are deceived, for God is a Substance, and therefore will have a true and Substantiall worship. Use 2.

Lastly, that God is of himselfe, the reason is;

First, because he made all things else, *Gen. 1. 1.* therefore hee must needs be of himselfe. Reason 1.

Secondly, else there had beene no absolute beginning; for if God be not of himselfe, then there was somewhat before him to contribute to him; and then there must bee somewhat before that to contribute to it, and so wee should run in

Infinitum : But nothing contributes to God, therefore hee is of himselfe,

Use 1. The first use, is to teach us to rest fully and absolutely upon him alone for all things.

2. The second use is, against the foolish Popish, sottishnesse of many that thinke they gratifie God, as giving him somewhat when they obey him. Silly wretches, God hath no need of them nor their service neither, hee takes nothing of them for himselfe; all that he takes of us is this, to accept in good part our poore service, and for Christs sake to be pleased with us, *Esay 43.25. Psalme 50.12.* God hath no need of us, for all the world is his, and all that therein is, he is of himselfe, and nothing that wee can do, can profit him.

Now in the second place wee are to consider of God in his Subsistence, which some call the manner of his being : *Ursine*, (this is a matter of great importance, and therefore I would desire you in Gods name to be very attentive to it.) Gods Essence differs from his Subsistence, at least in our apprehension; his Essence is one thing, his Subsistence is another; his Essence, that is, his being; his Subsistence, that is, the manner of his being; this difference wee must make for our owne apprehension and capacity, for both these are one in God : I say the Essence of God is his absolute being in himselfe; his *Subsistence* imports his being, as it is attended with certaine essentiall, internall, and incommunicable properties. To make it plaine by a similitude, and from a smaller matter to conceive a greater : A man hath his essence, and his subsistence; a mans essence is his being, consisting of matter and forme, of body and soule; his subsistence is his so being, with certaine accidents belonging to him, as that hee is high or low, black or white; but God is infinitely otherwise then man, as having neither composition, nor accidents.

Now we come to the definition, thus considered; God is a spirituall substance, subsisting by certaine severall properties, in three distinct persons, the Father, Sonne, and holy Ghost : Every one of these phrases needs a severall illustration; the first thing here to be expounded is the Subsistence of God; for the opening of this point, wee must know, that some

Divines

Divines confound these things, and make Substance to be Subsistence, and Subsistence to be Properties, and Properties to be Persons, and Persons to be Substance, and yet many of them hold the same truth with us in sense, though not in word; but these termes as we proponnd them, rightly understood, are the safest, simplest, and plainest unfolding of this mystery: And therefore before I come to the matter it selfe, I must acquaint you with these things; First, that the blessed Trinitie is entire within it selfe, and cannot be illustrated, nor receive any helpe from any thing else, because such things are not elsewhere to be found, they must be expressed mutually by themselves, and one of them described by the other, as *Subsistence* by Person, Person by Property, &c. and so in a circle; which although it be absurd in other things which are finite, yet in these things which are *infinite*, it is most necessary, because they cannot otherwise be explained. Secondly, understand that these termes of Person, Propertie, Subsistence, &c. were devised by the Fathers, 300. yeeres after Christ, of purpose, to meet with certaine Heretiques, and to make cleare the article of their faith in the blessed Trinitie. Thirdly, that therefore we are not to expect any expresse Scripture for prooffe of these termes; yet the things in effect may be proved out of Gods word.

These things premised, we come to tell you what these termes are in themselves. First, for *Subsistence*. What is that? It is the being of the divine nature in such or such a Person. A *Person* is the divine nature specified by such or such a Propertie. A *Propertie*, is that internall essentiall relation to the divine nature, whereby the persons have such and such Subsistence. The Propertie in the Trinity is *to beget, to be begotten, to proceede*. It is the propertie of the Father to beget, of the Son to be begotten, of the holy Ghost to proceed. A Subsistence is the being of God in such or such a Person, as in the Father, Sonne, or holy Ghost. A Person is the divine nature specified by such or such a Property, as of the Father to beget, the Sonne to be begotten, the holy Ghost to proceede: A Property is that internall relation whereby the Father begets, the Sonne is begotten, &c. and so much of Subsistence: now of the Properties. By certaine fe-

verall properties; I say severall, for there are certaine properties wherein they all communicate; as goodnesse, and mercy, &c. but these admit no communication but that which is affirmed of the one is flatly denied of the other; as to beget is affirmed of the Father, yet denied of the other two Persons; as for example, a father begets a son, and under God gives him his being and son-hood, but the property whereby he begets his son is peculiar to the father himselfe; so in that eternall generation God gave his Son his being and his Son-hood, yet the property of begetting, and of being a Father he reserves to himselfe.

Properties to beget, to be begotten, to proceede, they may be called Relations, because they are affirmed of one person respectively to another; as to beget is the property of the Father, and is affirmed of the Father respectively to the Son that is begotten; so they may be and are called of some, *Workes*, because they consist of Actions; as to beget, to be begotten, to proceede: But whether-soever of these we call them, we must understand them with these differences, that they be internal and essentiall; first, they be internal to distinguish them from workes that are external, as Creation, Redemption, Sanctification; these are properties too, but they are not meerly internal, but are externally exercised by God towards the Creatures; Secondly, they be essentiall properties of the very Essence of God in such and such a Person.

Wee come to the last part of the Definition. *In three distinct persons, &c. three*; so many and no more: *distinct*; the substance and nature of God is one and the same; the persons are distinct and divers: the Father is God, and the Sonne is God, and the holy Ghost is God, but yet the Father is not the Sonne, nor the Sonne is not the Father, &c. But how can they be three, and yet but one; distinguished and yet the same? we may see a glimpse of this in the Sunne, there is the body of the Sunne, and the Beames, and the Light, all these are one in effect, and yet three distinct things. *Persons*: A person is the divine nature, specified by such & such a property; we must take heede that wee understand not, as *Subelline* and

and other *Heretiques* have done, that the persons in the God-head are but Offices; for though they have their Offices, yet a person is a thing really subsistent in the divine Nature, which an Office is not: Secondly, wee must not imagine that it is in God as it is in man; for in man we cannot imagine a Person, but it must be material with such or such a shape; but we must imagine the Persons in the Godhead to be answerable to the substance subsisting in it, immateriall, infinite and essentiall: It differs from an Essence, as a thing specified and lesse common, from a thing more common and without specification: Then they are three distinct persons, the Father, Son, and holy Ghost.

I shall not neede at this time to enter into their severall Offices, but onely so farre as concerne this description: The Father is the first person of the blessed Trinity that hath eternally begotten the Sonne of himselfe. Now wee shall have proofes out of Gods word for that wee speake; the proofe of this is in *Psal. 2. 7. Thou art my Sonne, this day have I begotten thee.* The Sonne is the second person of the blessed Trinity, eternally begotten of the substance of his Father: the same proofe in *Psal. 2.* that proves that the Father begot, proves also that the Sonne is begotten of the Father: And *John 7. 29. but I know him, for I am of him and he hath sent me.*

The holy Ghost is the third Person of the blessed Trinity, eternally proceeding from the Father and the Sonne, *John 15. 26. but when the Comforter shall come, whom I will send unto you from my Father:* But of these severally in their owne places.

Now wee have past through the parts of the *Description*; for our further instruction, I will gather from hence an observation, and that is this: God hath revealed himselfe in his word to be *one God*, subsisting in three distinct persons, the *Father, Sonne, and holy Ghost*: And this he hath done somewhat more hiddenly, as in the triple repeating of the same name, *Isaiah 6. 3. Holy, holy, holy. Lord God of Hosts*; this somewhat hiddenly gives us to understand, that God is one in Essence, three in persons. Or else in severall names, as *Psalme 33. 6. By the word of the Lord were the heavens made, and all the Hosts of them by the breath of his mouth:* The

Lord,

Doctrine.

Lord, there is the Father; the Word, there is the Sonne; the breath of his mouth, there is the holy Ghost: And the like is in the 2 Sam. 23. The Spirit of the Lord spake by mee, &c. The God of Israel spake to me, the strength of Israel said, verse 3.

Secondly, more plainly, as when it is expressly said, there are three persons, as in the 1 John 5. 7. *There are three which beare record in heaven, the Father, the Word, and the holy Ghost, and these three are one.* And Mat. 28. 19. *Baptizing them in the name of the Father, and of the Son, and of the holy Ghost.*

*Reasons
A posteriori.*

The Reasons are these (although there be no forcing Reasons to cause it to bee so, these being matters without cause, yet there are certaine Reasons to be given from the effect or consequent.)

1. First, to distinguish the true God, from all false gods in the world; the Turkes and the Jewes, and the Heathen, beleeve in one God; but to beleeve in one God, three in Persons, is peculiar to the Elect, as is saving Faith, and true Religion.

2. Secondly, to procure in us a greater admiration of the Majesty of God, that wee might the more admire and adore that which we least apprehend.

3. Thirdly, to fit our knowledge of his Majesty to the sundry administrations which hee doth exercise towards us, as namely, the worke of Creation, Redemption, Sanctification, &c.

Use 1.

The Uses are these, First, this teacheth us to praise the goodness of God, that hath been pleased so to reveale himselfe in his Word: how would our mindes wander in blinde uncertainties, and Idolatrous conceits in our prayers and meditations of God, if he had not set us downe this Rest in his word, and so revealed himselfe?

2. Secondly, we must so understand and beleeve in him three in one, and one in three, distinctly, but inseparably; let not the one beare thee from the consideration of the three, nor let not the three beare thee from the consideration of the one, and without thus farre understanding him, we cannot possibly bee saved

saved. And withall still observe these two Rules : First, that the Essence of God is wholly in every one of the persons, as the Reason, Will, and Memory is all but one Soule; and yet every one of these is the whole Soule, for that is indivisible, and God is much more indivisible, and therefore the whole God-head is in every one of the Persons. Secondly, that there is no inequality betwixt them in dignitie or superioritie, none of them is before, or after another, but as they are all of one and the same substance, so are they all equall in power, dignity, and authority, for nothing can be *higher* then God, and every one of them are God.

Thirdly, then wee must so worship him; let this be your object in your Meditations, and fit your Faith to these and no other tenures, one God in substance, three in person, and so wee must fit our Obedience; and likewise in prayers and thanksgivings, according to the example of the Apostle *Paul*, who mentions three persons in prayer. *2. Cor. 13, 13. The grace of our Lord Jesus Christ, and the love of God the Father, and the Communion of the holy Ghost, bee with you all, Amen:* and this maketh against divers, as *Sabellius, Hermogenes, Praxeas, Vogel. 27. Hyper. 104.*

The third respect that wee are to consider of God in, is in his attributes, or properties; and first of their name why they are so called; they are termed *Attributes*, because they are affirmed of God in his word, and ascribed directly to him: Secondly, men and Angels, and all the Creatures in their kinde, do freely yeeld him these things, and the honour of them, as his owne due. Thirdly, it is no disparagement to God, but indeed his true honour, that such things are spoken of him.

And they are called *Properties*, because they are peculiar to his Majesty, and are so in him, as that they are not so in any creature: Secondly, wee are to consider what these Properties are; they are hard to be defined, but God would not have us without the knowledge of them, therefore wee will divide them into their severall rankes, and give you Instances of the particulars: But first you must take the description of God in his Attributes and Properties as in the former.

This considered, God is one spirituall substance, the Father,

the Sonne, and the holy Ghost, 1. Eternall: 2. most Holy: 3. Almighty: 4. Mercifull: 5. doing exceeding wel by his Children. Wee will now distingnish these Attributes in their rankes, not as they bee in God, but according to the stamper of them, as they are found in us, wee being the most absolute created and materiall Image of God, that ever he made: Christ is more the Image of God then we, but he is not meere a creature; the Angels also are more the Image of God then man, but they are immateriall: wee will take the severall kinds of Properties or Attributes, and give you one instance in every kinde, that so the rest may bee esteemed by that, and that wee may avoid tediousnesse: They may bee reduced to five heads: The first are such as cannot be expressed, but covertly under the name of his Essence; the second may be called by the name of qualities and graces; the third by the name of powers, and faculties; the fourth by the name of passions, and affections; and the fifth may bee called by the name of actions and doings.

The properties or attributes of God, ranked into five rankes.

I.

First, those that cannot be expressed but covertly, under the name of his Essence, they are these; pure, simple, indivisible, only one, infinite, eternall, and such like: It is true that his other Attributes are his Essence too, but they may be described to us by other names, but these cannot bee expressed but under the name of his Essence, and therefore these may be called Gods Excellencies or Singularities, because they are in God, and cannot be in no measure in any thing else; and if it were possible that these could bee in any other Creature, they must bee the Essence of the Creature; for wheresoever such things are, they are in the Essence of the thing. If any Creature be eternall, it must be by his Essence; but this cannot be, for nothing is eternall but God onely. What is pure? The Angels are pure, but not as God. What is indivisible? The Soule of man, but not as God, for hee is simply indivisible.

Those in the second place are called by the name of qualities or graces; as holy, good, wise, true, faithfull, just and such like. But you may say, are these qualities and graces in God? I answer, No; but they may bee called so, because they are so

in

These are the summe of the first

In us, and hee doth qualifie and grace us with them : but they are not so in him ; nothing is in him as a quality , nor nothing graceth him , but indeed hee gives them grace , both in himselfe , but especially in us ; but because such things are so in us , they may be said to bee so in God , onely for comparison sake , and for our understandings.

In the third place or ranke , are those that are called powers or faculties ; as almightinesse , all-sufficiencie , will ; they be matters of power , and therefore it is no disparagement to God , to have them attributed to him , all power being in and from him : these are in us , but they are limited , bestowed and received ; in him they are originally and of himselfe.

In the fourth place are those that are called passions or affections ; as love , anger , mercifulnesse , and such like . God is most free from passion , so that this is the farthest stretch phrase of all the rest , yet such things being in God , and wee having no fitter title to reduce them unto , and because they are such in us , therefore wee may in modesty and reverence attribute them to God . It is true that they are not in us , as they are in God , love and mercy , &c . are not passions in God , (for to say so were blasphemie) for hee is not moved , as we be , with passion in loving , but onely in reverence and modesty , and for Doctrine sake . we thus speake .

In the fifth ranke are those that are called by the name of actions or doings , which proceed from such properties ; as to love , to will , to doe well by his , to hate sinne , &c . which are also essentiall to God ; for though it cannot bee said , that Gods well doing by the faithfull is his Essence ; yet it is true that he doth well by them , in and by his Essence . But there is a generall title for these in the fourth place , and therefore wee will respite it till then , here only we speake of them as they are incident to this third consideration ; that is , as being attributes and properties , not as they are workes exercised towards the creatures .

Now to the Definition ; wee have seene the severall ranks of these Attributes , the Instances are in the Definition . God is a Spirituall substance , the Father , the Sonne , and the holy Ghost , Eternall , most Holy , Almighty , Mercifull , doing exceeding

Right is & Reason

4.

5.

*Vide Zeged.
Jac. Comp. p. 40.*

ding well by his Children. These Instances are to be opened and applied to their severall ranks; And first of the first Instance.

1. Instance
Eternall.

Eternall: This is of the first ranke, which cannot be expressed but under the name of Gods Essence, and is one of his singularities. Now that God is Eternall, is proved thus; That which was before and is after all, is Eternall, but God was before all, *Psalm 90. 2.* and hee is after all, *Psalm 102. 27.* therefore he is Eternall; he is *Alpha* and *Omega*, the first and the last, as it is in the *Revelation*. This is the first ranke of Properties, and cannot be expressed by a quality, or power, or action, and therefore it is expressed under the name of his Essence. This one Instance shall serve for all of that sort.

2. Holy.

The second Instance, is, most Holy; and this belongs to the second ranke of Attributes, called qualities and graces, because they are such in us. Now that God is most Holy, is proved, *Exod. 15. 11.* *Who is like thee, so wonderfull or glorious in holinesse!*

3.
Almightie.

The third Instance, is Almighty; and belongs to the third ranke, called powers or faculties. That God is Almighty, is proved, *Gen. 17. 1.* *I am God all-sufficient*, or Almighty; To this referre his Will, and other things which are powers and faculties in us.

4.
Mercifull.

The fourth Instance, is Mercifull; that must be referred to the fourth ranke, called passions and affections. That God is mercifull, is proved, *Psalm 103. 8.* *The Lord is full of compassion, and mercie.*

The fifth Instance, Doing exceeding well by his children; this is to be referred to the fifth ranke, called actions and doings. Now that God doth exceeding well by his Children, is proved, *Genesis 15. 1.* *I am thy exceeding great reward.* You see now how the Definition answers to the ranks of Attributes or Properties, and herein what God is considered in his Attributes or Properties.

Now I would have you observe, that these Instances in the Definition, are set down in the highest degree; as Eternall, most Holy, Almightie, &c. to teach us, that these Attributes are in the highest degree that may be in God.

Now.

Now we come to lay downe certaine rules, whereby we must be guided in the consideration of these Attributes or properties, and they are foure. First, they are all essentiall to God. Secondly, they are all absolute in God. Thirdly, they are all equall to all the three Persons. Fourthly they are all incommunicable to the Creatures.

Foure rules to be guided by in the consideration of the attributes or properties of God.

First, they are all essentiall to God, for in God is no accident at all; for whatsoever is in God, the same is God; so that these verie things which are found in God, the like whereof are found in us; as Holinesse, Wisedome, &c. they are not in him by proportion to us, ours rather are so called by some slender proportion to his; but they are truly, really, and essentially in him; so that they may be truly called the Essence of God. But you will say, If every one of these be his Essence, then he hath many Essences? I answer, No, All these are but one in God, his Mercy is his Justice, and his Justice is his Mercy; and each are his Essence, onely they differ in our apprehension; every of them in God is one with the other, and all and every of them is one with his Essence; for hee hath but one Essence, and this though wee cannot comprehend it, yet it is so, and so wee must beleeeve it.

1.

Secondly, they are all absolute properties in God, so I call them to distinguish them from those respective properties, whereby every Person in the Trinitie hath his own subsistence, which we spake of in the second Description of God; as to beget, to be begotten, to proceede; these come not within this Rule. Some of these properties are respective to the Creatures, as to doe well by the Faithfull, but they are absolute in God.

2.

Thirdly, they are all equall to all the three Persons, and alike affirmed of them all. The Father is Eternall, most Holy, Almighty, Mercifull, doing exceeding well by his Children. The Sonne is Eternall, most Holy, Almighty, Mercifull, doing exceeding well by his Children. And so is the holy Ghost, Eternall, &c. The reason is, because the three Persons are but one Essence, and therefore can admit no difference in things that are Essentiall to the Divine nature in it selfe.

3.

Fourthly, these are all incommunicable to the Creatures.

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The respective properties were incommunicable to the other Persons : these are incommunicable to the Creatures ; and some of these are more incommunicable , and some lesse ; some are so incommunicable , that their very names cannot be attributed to the Creatures , much lesse the things ; as Eternall, Almighty, and such like : some may in name, but not in the thing ; for they are infinitely otherwise in God ; at least if the thing be attributed to the Creature, yet it is but in some small resemblance or proportion , not in that measure that they are in God , for they are infinitely more in God, as Wisedome ; at least not such or so much in us, as in God. And whereas happely some one of these Attributes is in one Creature alone, and some in another, and that but in a slender measure too; they are altogether in God alone, & that in the highest degree: *He alone is good*, Mat. 19. 17. and *only wise*, Rom. 16. 27. and *King of kings*, 1 Tim. 6. 15. And this is the reason why the Instances in the Definition are set down in the highest degree, as Almighty, most Holy, &c.

Doctrine.

Now for our further instruction, we will gather from hence an observation, and that is this : That howsoever God is most single and simple in himselfe , yet he is pleased to be knowne and called by such certaine Attributes , and properties , that doe more plainly decipher him unto us. *Exodus 34. 6. The Lord, the Lord, strong, mercifull, and gracious, &c.* When the Lord would describe himselfe unto *Moses* , hee thinks it not enough to say, *The Lord, the Lord*. and so name himselfe by his Title ; but also explains himselfe by his Attributes, *Strong, mercifull, &c.* First, the Title is set downe, that directly points out this Subject , which is God himselfe. *The Lord the Lord* : Secondly, the Attributes that are affirmed of or concerning this Subject, *Strong, mercifull, &c.* And so *Psal. 103. 1, 2, 3. My soule praise thou the Lord* : there is the Subject ; and then followes the things affirmed of this Subject, *The forgivenesse of sin, and the healing of infirmities*, as it is in the Originall.

Reasons of two
sorts.
Of the first
sort that the
things are in
God.

The Reasons to prove this must be of two sorts : First, that such things are in God. Secondly, that God so reveales himselfe. The Reasons of the first sort, that such things are in God, are these:

First.

First, because we finde the effects of them in his dealings towards us; as of his Will, Power, Goodnesse, &c. And therefore there must be such things in Him which are the causes and fountaine of such effects.

1.

Secondly, many such things are found in the Creatures themselves, and so as that they are the grace, and tend to the perfection of the Creature; therefore they must needs be so in God the Creator and maker, who hath endued them with these graces; for else the workmanship should have some graces which the workman hath not, which were absurd.

2.

Thirdly, these things are especially found in man, made after Gods owne Image, and therefore they are in God, the patterne that man was framed by; that must needs be in the patterne, which is in that which was framed by it.

3.

The second sort of Reasons, that God hath so revealed himselfe, are these: First, for our weakenesse, God tempers the revealed knowledge of his Majesty to our capacity and understanding: for though such things be in God indeede, yet in a farre more excellent manner than is or can be expressed; that which is revealed being but a shadow of that brightnesse and fulnesse which is in God, to give us a glimpse where we cannot see the cleere light.

Reasons of the second sort that God so revealeth himselfe.

1.

Secondly, for our light and direction in discerning and making use of the workes of God; that so when we see the wicked punished, and the faithfull preserved, and things so well ordered in the government of the world, we may lift up our eyes to God, and consider, and beleve, and admire his Justice, Mercy, and Wisdom.

2.

The Uses: First, seeing God hath so revealed himself unto us, we must learne so to understand him, and so to beleve in him, and so to worship him, as one that is Eternall, most Holy, Almighty, Mercifull, doing exceeding well by his Children. In our prayers our thoughts must be enlarged in a generall extent to all these Attributes, but especially to that which is most usefull and fitting to our present purpose: as David did in the first of Sam. Chap. 17. 45. when he was to goe fight with Goliath: He takes hold on the power of God, and though hee knew

Use 1.

knew that God was just and mercifull too, yet he takes hold of this Attribute, *the Lord of Hosts*, as being most usefull to him for that present purpose : And so if any man lacke wisdom, he must apprehend the wisdom of God, and not his power, &c. But yet still be sure to have the Eye of thy Faith fixed on the essentiall Subject, that is, God in three Persons. For happily some may thinke, that because every of his Attributes are his Essence, therefore so long as our thoughts are upon any of these, it is well enough, we may abstract our minde from his Divine being ; but it is not so, for the very Heathen thought their gods most holy, onely wise, &c. but they did not conceive him to be a Spirituall essence, subsisting in three Persons : And therefore if thou doest so, thou worshippest an Idoll of thine own braine. Therefore though all in God, both his Essence, and Attributes, be to be considered of with all reverence ; yet never leave out his Essence whatsoever thou doest ; yea if there could possibly be any competition betwixt his Essence and his Attributes, that were more reverently to be esteemed than this.

Use 2.

Secondly, this teacheth us, and is a very plaine proofe, that Christ is God, Eternity and Almightinesse being ascribed unto him, which are peculiar to the Essence of God, and are utterly incommunicable to any meere Creature.

Use 3.

Thirdly, if we have any of these graces bestowed upon us, we must praise the Lord that hath given us some resemblance of his Majesty in our selves, though wee cannot resemble his Essence, yet in qualities, powers, passions and actions God is pleased to liken himselfe unto us, or rather us unto himselfe.

Use 4.

Fourthly, wee must acknowledge that those graces wee have are from God, and that he is the fountaine of the small channels, and the originall and true patterne of thy counterfeits, and we must see that he have the honour, and the use of them.

Use 5.

Fifthly, labour to imitate such things as God hath propounded himselfe a patterne and example unto us, to come neerer unto him by ; labour to be holy, as God is holy, and to be mercifull,

mercifull as God is mercifull, and strive to perfection, and eternity, and purenesse (by prayer, and good endeavour) and though wee cannot attaine to these things as they are in God, yet there is a measure of them which God would have as to labour after here, and which we shall more fully enjoy hereafter; for Gods children shall have a future eternity, *Psal. 102. 27, 28. They shall stand fast for ever.* Wee must labour to imitate God in these things, wee being his children, and then that which wee cannot attaine to here, God hath a purpose hereafter, so farre as wee are capable of them, to bring us unto, that so wee might bee a more full, cleare, and lively Image of his owne Majesty. And so much of the third respect, which we propound to consider of God in.

Now followes the fourth respect, wherein wee are to consider of God, in his Office and Workes. This is a necessary knowledge of God, and such as gives great light to the knowledge of his Majestie, *Rom. 1. 20. The invisible things of him, that is his eternall power and Godhead, are seene in the Creation of the world, being considered in his workes, &c.* Marke the words; I say, his Office and Workes: for his Office is not an idle Title, as if he were to doe nothing, but to sit as a King in his Chaire of State, onely having an eye on all things, but not meddling with them: but Gods Office consists in action and working, and the workes he doth are not unnecessary matters, that hee doth busily thrust himselfe into, but by vertue and Authority of his proper Office, that doth of right belong to him. It may seeme absurd to set God to worke, or assigne any Office to him: for he that hath an Office or worke to doe, seemes to be tyed to the doing of it: But God is a most free Agent, and neither is, nor can be tyed to any thing. I answer, First, God takes this Office on himselfe; it is not laid upon him, and he hath so made himselfe knowne in his word. Secondly, that he doth in this Office, is not by constraint, but of himselfe and of his owne pleasure. Thirdly, as it is of himselfe, so it is for himselfe, to magnifie and glorifie his owne Majesty thereby, and therefore it may bee safely ascribed to him.

Now wee come to frame a *Description of God in his office*
 L I and

Wide annot. in
Zeged. in. loc.
win. p. 30.

and workes. Thus considered, God is the maker, preserver, and doer of all things that are in the world. First God is the *Maker*; wee know things must have a being, but they can have no being but from a maker that must give them their being, and they can have no maker but God, So saith the Text. *Gen. 1. 1. In the beginning God created, &c.* In the Originall the word is as much as to say, that *God made them of nothing*, and therefore *Elohim* made them; for it is proper to God alone, to bring something out of nothing, and to none other. The creatures can make something of something, as a Carpenter, if he have wood, can make an Image of it: but to make something of nothing, this is peculiar to God, who calls the things that are not, as if they were, *Rom. 4. 17.* Now this is generall, for God is not onely the maker, but the maker of all things, *Act. 14. 15. The living God which made Heaven and Earth, and the Sea, and all things that are in them, I sa. 44. 24. I am the Lord that made all things.*

The second point in the Description is, that God is the *preserver* of all things. When things have a being, they must have a maintainer of their being: for they cannot maintaine themselves, and who should preserve and maintaine them, but hee that made them? who should nourish and maintaine the child, but the father of the child? Now God is the Father of the world by Creation: who then should preserve and maintaine it but he? wee must not imagine that God is as an unnaturall father, to beget children and not to provide for the keeping of them: but as he wrought in making them, so hee workes still in providing for them, according to the saying of our Saviour Christ, *John 5. 17. My Father worketh hitherto, and I worke.* And this is generall too, he preserves and maintaines all things, *Psal. 145. 15. The eyes of all waite upon thee, and thou givest them their meat in due season, Act. 17. 25. He gives life, and breath, and all to all things. Heb. 1. 2. 3. By whom he made the worlds: bearing up all things by his mighty hand.*

Thirdly, *He is the doer.* The Creatures when they have a being, have certaine Actions to performe, and certaine events to fall upon them, which follow upon their making and preserving,

ving, and things that are voluntary in men and Angels, must have a worker and doer, and who shall dare to doe any thing in or with, or by the creatures, but hee that made them, and doth preserve them? *Psal. 135. 6. Whatsoever pleaseth the Lord, that did he in heaven, and in earth, and in the Sea, and in all depths:* yea, the destruction of the creature is of him too, which is neither referred to his Creation nor Preservation, but to the Actions of God; hee is the doer of it. *Isaiah 45. 7. I forme the light and create darknesse; I make peace and create evill; I the Lord doe all these things.* And this is generall too. *Psal. 145. 15. Acts 17. 25. Hee giveth to all life, and breath, and all things.*

Of all things, saith the Description. So it is said, *Coloss. 1. 16. By him were all things created, which are in heaven and in earth, things visible and invisible, whether they bee Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him;* where he nameth the greatest and excellentest, and so necessarily includes all the rest of the Creatures, good or bad, profitable or hurtfull to us, great or little, high or low: for what can challenge exemption from Gods hands? He made all things, and he preserves all things, *Basting, Catec. 46. 47.* &c. but this is shewed in the severall heads before, and if wee should goe to particulars, and aske every creature, it would answer for God, *Job. 12. 7, 8, 9. Aske now the Beasts and they shall teach thee; and the foules of the Heaven, and they shall tell thee; or speake to the earth, and it shall shew thee; or to the fishes of the Sea, and they shall declare unto thee; who is so ignorant of all these, but that the hand of the Lord hath made these?*

In the last place: *that are in the world;* so saith the Apostle, *Acts. 17. 24. Hee giveth to all life and breath, and all good things;* And, *Psal. 139. 7, 8, 9. Whither shall I goe from thy Spirit? or whither shall I flee from thy presence? &c.* See this also in the particulars. If wee looke up to *Heaven*, Gods will is done in *Heaven*, *Matth. 6. 10.* If wee looke to the *Ayre*, God feedeth the foules of the *Ayre*, *Matth. 6. 26.* If into the *Earth*, God causeth the Lillies to grow, and cloatheth the grasse of the field, *Matth. 6. 30.* If into the *Sea*, his way

is in the Sea, and his pathes in the great depth, *Psal. 77. 19* Yea in Hell it selfe God hath to doe, *If I lay mee downe in hell, thou art there.* Whithersoever a man goe, all is in Gods hands.

By this you see what the office of God is, namely in a word, it is his providence; under which one name is fitly comprehended every one of the workes that God doth exercise towards the creatures. It is fittest to be handled by way of observation; but before I come to that, I will here adde, for our better understanding, certaine circumstances to bee considered; The first is concerning the manner of Gods working; and the second concerning the end of his working.

First, for the manner of his working; It is done first by his owne hand. *Isa. 44. 24. Thus saith the Lord, I am he that hath spread out the heavens alone, and stretched out the Earth by my selfe, Psal. 8. 3, and Psal. 33. 6.* But you will say, doth God use meanes? or the ministry of second causes to worke by? It is true that sometimes, yea, ordinarily God doth so, yet that is done by God too, *Matth. 5. 45. The Sunne shines, and the raine falls and makes the earth fruitfull:* is it not God that causeth the Sunne to shine, and the Raine to fall, whereby the earth is made fruitfull? So still it is God that doth it; For, first, he gives the meanes; Secondly, he enables them, and blesteth and ever rules them, so that these meanes are no small part of his providence: And thirdly, oftentimes hee puts by the meanes, and workes without meanes, and sometimes against meanes; but if hee doe use meanes, yet it is done by his owne hand and providence too: Secondly, in the manner of his working, as he doth it by his owne hand, so hee doth it according to his owne will, *Eph. 4. 11. Which worketh all things after the Counsell of his owne will;* hee is neither forced by any, nor taught by any, neither doth he frame his courses according to that the creatures minister unto him, but according to that which hee ministers unto them: when he saves the Elect, doth hee frame them to salvation for their own holinesse? No, but because he hath chosen them of his own will to holinesse, therefore hee saves them.

The

The second thing to be considered, is the end of his working, and that is first and chiefly for his owne glory : secondly, for the good of his Church ; for his owne glory, so saith *Salomon, Hee hath made all things for himselfe, Prov. 16. 4.* Some in mereie, some in justice, all in wisdom and great power. Secondly with an especiall ayme and eye at the good of his Church and children. *1. Tim 4. 10. God is the saviour of all men, specially of them that beleve, Rom. 8. 28. All things worke together for the best unto those that are his, and who lets them on worke but God?* So yee see the manner and the end of Gods working.

Now we come to the observatiō, and that is this : The providence of God doth manage all the businesses in the world whatsoever. The matter is sufficiently cleared before ; Adde that in the *Heb. 1. 3. Bearing up all things with his mightie word*, where the word signifies *upholding or carrying* by the word of his power, that is, his powerfull or effectuall word.

Doctrīne.

I will define unto you what Gods providence is, Gods providence is his eternall decree, touching the being; and state, and ends of all things ; and the execution of the same in making, ruling, and disposing all things accordingly. This *Description* is somewhat hard, but I will give you a place or two of Scripture shall make it cleere, *Rom. 11. last verse, For of him, and through him, and for him are all things, &c. Of him,* as he being the maker and giver of being to all things: *through him*, as he being the Ruler and Mainainer of their state : and *for him*, as he being the disposer of them to such effects and ends as best pleaseth him ; *are all things*, that is, all things that ever were, are, or shall be ; And so it is of man, *Acts. 17. 28. In him wee live, and move, and have our being* : we have our being in him, as he making us ; so we live in him, as hee maintaining and upholding our estate ; and we *move in him*, (motion is a progression to some end or terme) as he disposing of us, and all our courses to the ends by him determined. So you see the execution of Gods providence in the being, state, and end of all things. But you will say, where is his *Decree* for these things : In *Acts 17. 26.* The Apostle saith, *That*

Definition.

God made of one blood all mankind to dwell upon all the face of the earth, and hath assigned the seasons which were ordained before, and the bounds of their Habitation: If God ordained the times and seasons before, then consequently all things done within the compasse of these times. So now you see the whole Definition proved.

Many things may be referred to Gods providence. Wee will reduce the whole multitude of things administred by his providence, to these two generall heads. First, the present estate of the world determined before, but executed from the first houre of the worlds creation, to the last houre of the worlds dissolution. Secondly the eternall estate of men, and Angels, decreed before the worlds beginning, and to be executed to the full after the worlds dissolution.

The workes that God performes in the Administration of the present state of the world, are Creation, Redemption, Sanctification, with their consequents, opposites, and appurtenances thereto; as making, preserving, increasing, changing, destroying, &c. Destruction is an opposite to Creation, and is to be referred to Creation: for contraries must be referred to one and the same end: these are common to all men, and generally to all the creatures in sense of distribution; that is, whatsoever is preserved or destroyed, &c. it is done by God. The second worke is Redemption, and the consequents, opposites, and appurtenances thereof; as Justification, Deliverance from sinne, and all evill, *quatenus mala*: and leaving many indregs of their sinnes, and this by way of affirmation onely to the faithfull, but denied to the wicked: the faithfull have Justification, &c. the wicked are not justified, &c. The third worke is Sanctification, with the consequents, opposites, and appurtenances thereof; as calling, converting, teaching, comforting, training up by blessings, judgements, Word, Sacraments, and good motions: and these also by way of affirmation of the faithfull, but denied of the rest. But you will say, How can we bring *Adams* fall within the compasse of God providence? Yes, very well. For God, that he might bring good out of evill, suffered *Adam* to fall, not that hee did move him to evill, or put any evill into him, but onely ordered

red and disposed of that evill for good. And thus any thing within the compasse of the present state of the worlds being, may be referred to one of these Heads.

Now we come to the second generall head, the eternall estate of men and Angels, decreed before the worlds beginning, and to be executed to the full after the worlds dissolution. The workes that are to be referred hither, are, first Gods Decree, Predestination in generall; in speciall, Election of the Faithfull, Reprobation of the wicked. Secondly, the execution of it; Salvation to the Chosen; Damnation of the Reprobate. Thus you see also what the eternall state of men and Angels is.

The Reasons of the point are these: First, either the Creatures must be of themselves (and then there shall be no difference nor order in things; for every thing would be best, if they were in their owne power) or else they must be of some other, & that either inferiour or equall (both which are against the nature of government) or superiour, & then whence is that? but from an higher? and so there will be no rest till we come to God the highest of all, & consequently, he shall be the doer of all, even as the first wheel in a Clock sets all the other on work. *Reason 1.*

Secondly, if all things in the world be not managed by Gods providence, it is either because he cannot, or because hee will not, or because hee neede not, or else because hee he may not doe it. To say he cannot, detracts from his Power, and wisdom; he should not be Almighty, and onely wise, if he should make the world and could not tell how to governe it: or to say he will not, that detracts from his Goodnesse; for shall God have so much, and not impart any thing to his Creatures; and from his Wisdom, for he is unwise that may doe good and will not: or to say he need not, then God is not all-sufficient, the Creatures being sufficient of themselves: or to say he may not; this detracts from his absolute Authority and command over the Creatures, & to do what soever he pleaseth. *Reason 2.*

Thirdly, If Gods providence did not manage all things, then there would follow an utter confusion of all, partly by the insufficiency of the Creatures themselves; specially by mans peremptorie esse, and the Devils malice; but that the Lord (who is the God of Order) keeps all within their bounds prescribed to them. *Reason 3.*

The

Use 1.

Hyper. 228.
Zanch. 457.

The Uses are these : First, doth Gods providence manage all things in the world ? then labour to discern and acknowledge Gods providence in every thing, and whatsoever is done in the world set this Seale upon it, *This is the Lords doing* ; exempt nothing from it. What are casual things the Lords doing ? Yea, they are the Lords doing too ; as we may see in *Exodus 21. 13.* compared with *Deuter. 19. 5.* where it is said, that if one man kill another unawares, *that the Lord offered him into his hands.* And so in warres *ἀλλοθεν ἐσάλλει*, God sends the victory, directing every shot where it shall light. So in Lots, nothing are so casual as they, and yet the whole disposition of them is of the Lord, *Prov. 16. 33.* So that there is nothing casual in respect of God, but onely in respect of us. In the second place it may be said, What say you to mans will then ? If Gods providence rule over all things, then man hath not freedome to will ? Yes, hee hath, Gods providence only rules and orders the will, and not constraineth it, *Prover. 21. 1.* *The Kings heart is in the hand of the Lord, as the Rivers of waters; he turneth it whithersoever he will,* and *Psal. 139. 1.* Thirdly, in sinne it selfe God hath a hand in it, in respect of the Action, though not in respect of the evill of the Action ; as in murther, the moving of the hand in pulling forth the Knife, is from God, but the sinne is from the Creature. Lastly, Starres, and all second causes, yea, the Angels themselves are meerely Gods instruments, he is the first cause and doer of all.

Use 2.

Secondly, we must magnifie Gods goodnesse in respect of his providence over all his creatures, that he being so great a God should vouchsafe to rule and dispose of all things, especially for his care and providence over man, but most especially over his Church and children, whose servants hee makes all things in the world to be, and therefore we should say with *David, Ps. 8. 4.* *Lord what is man, that thou art so mindfull of him! &c.* What is man that thou shouldest make all things for him, and cause the wheele of the whole world to turne about for the good of thy children !

Use 3.

Thirdly, distinguish God hereby from all gods or competitors whatsoever, and say with *David, Psal. 86. 8.* *Among the gods*

gods there is none like thee, oh Lord, and there is none can doe like thy workes ; as who should say, if they be gods, let them make the world, and rule the sea, and then we will beleeve in them : But we shall finde them all like Baal, 1 King. 18. 24, 26. &c. nor able to doe any thing.

Fourthly, then in all things waite on Gods providence : In want call to him ; in aboundance praise him : in good daies and evill daies, in mercies and judgements, for spirituall and temporall things , *Cast thy care upon the Lord and hee shall nourish thee, Psal. 55. 22. Commit thy way unto the Lord, and trust in him, and he shall bring it to passe, Psal. 37. 5.* and in all things pray unto God to be directed by his providence, and that hee will dispose and order of all things that befall thee, for thy good : In affliction, poverty, sicknesse, &c. suffer it in obedience unto God, considering it is his hand. If we were not perswaded it were Gods hand, it would kill our hearts ; but seeing that it is his hand that disposeth all things for our good, let us beare it with patience ; for God will not suffer the righteous to fall for ever, but hee will raise him up againe, and make all things worke for his good.

Lastly, this is singular comfort for all Gods children : all things are theirs (if they bee Christs) whether the world, or life, things present, as all good here, or things to come, as all good hereafter, they are all theirs, 1 Cor. 3. 21, 22, 23.

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OF



OF GOD, OF CHRIST.

II. Question

Upon

John 1. 14.

The Word was made Flesh, &c.

Answer.



We have proceeded in the former Question as God gave us ability and strength : it remains now that by the assistance of Gods Spirit wee proceede to the second, namely the Incarnation of Christ : and whether we handle it by way of Question, or Proposition, it is all one. The Text in *John 1. 14. The Word was made Flesh, &c.* Then the Question is, What is meant by these words, *The Word was made Flesh?*

In handling of the Question, First there are certaine points to bee premised in generall ; As first the conveniencie of this Question

Question with the former : secondly , the difficulty of it in it selfe : thirdly, the necessity of it to be knowne : And lastly, the benefit of it being knowne.

First, for the conveniency of this question with the former : for howsoever happely there was no such thing intended and aimed at directly by you in proponding the question; yet the all-seeing wisdom and providence of God hath overruled your thoughts, and graciously directed your choice for such a second question, as hath a sweet conveniency and agreement with the former, and that in many respects. For first, this doth naturally ensue upon the former, as the speciall issues from the generall : Secondly, they give mutuall light to the understanding each of the other. Thirdly, one without the helpe of the other is unprofitable.

First, this issues from the other, as a speciall from the generall : The generall Doctrine concerning God being handled in the first place ; it followes consequently, that the speciall Doctrine concerning the Sonne of God be handled in the next place. After that wee have learned that God is one in Substance , but three in Person, the Father, Sonne, and holy Ghost, the next thing we would know, is this : which of these three persons was chiefly imployed in the worke of our *Redemption* : and when wee finde it to bee the second Person, namely , the Sonne of God ; withall we desire to know how hee was qualified and fitted for this businesse, namely , by his Incarnation ; and thus we fall fitly upon the point. Secondly, they give mutuall light to the understanding of each other, the former to this , and this to the former : The former to this ; for seeing Christ was God before he was Incarnate, wee cannot well understand the Incarnation, except also wee be well instructed touching the Godhead. So likewise this gives light to the former; for the Incarnation duely considered, *that the Word was made flesh*, presently our minds are raised to a *higher* and fuller and further consideration of the *Godhead* ; not onely in Christ, the second Person that was Incarnate , but also in the Father, the first Person that sent him ; and the holy Ghost the third Person, by whom he was conceived , when he was Incarnate : And therefore if ever wee will know God

word: for so will every ingenuous man doe, the harder the worke is which hee is to performe, the more earnestly, and eagerly will he labour in the performance of it. It is very difficult: for first Nature denies it, that God should become man; heaven and earth meete together in one; the immortall Word become mortall flesh; that an infinite nature and a finite should live together in one person; how can this bee done, saith Nature? how can man comprehend it? So Nature denies it, and saith it cannot be without a miserable confusion of *Heaven* and *Earth* together. Secondly, Reason scoffes at it as a fable, as impossible to be done, and incredible to be spoken. Thirdly, Religion abhorres it; I say, all the Religions in the world, abhorre it except our Christian Religion: yea, abhorre it as a blasphemous and monstrous impietie; then it must needs bee a difficult thing, that all the world, *Turks*, and *Jewes*, and *Heathen* stumble at. But you will say, what is to be done then, seeing it is such a difficult thing? I say, A true saving faith ascends above Nature, - and above Reason, and above all other Religions in the world whatsoever, and breaks through all the difficulties that oppose against it, and stands in her way; and because God saith it, shee surely beleeves it, as an undoubted Truth, and sweetly imbraceth it, as the most pleasing object that ever it can take hold upon. So we see the difficultie of it in it selfe.

The Third general point is the necessitie of it to be known. It is so necessarie, as that without this knowledge of Christs Incarnation; there is no life to be attained, 1. *John* 5. 12. *He that hath that Sonne hath that life, and he that hath not that Sonne of God, hath not life:* that is, he hath no part in God, nor in any of his mercies; beleeve, professe, practise, whatsoever else he will or can, without this, all is nothing. Nay he is so farre from having life, as that hee that doth not know and beleeve this, is condemned already, *John* 3. 18. 36. *He that beleeveth not is condemned already, because hee beleeveeth not in the name of that onely begotten Sonne of God:* and verse 36. *The wrath of God abideth on him.* Yea, but is it not sufficient that we beleeve in one God, unlesse also we beleeve in *Christ*? No, it is not. Our Saviour saith, *John* 14. 1. *Ye beleeve in God,*

beleeve also in me. The Jewes and the Turkes beleeve in God : but because they beleeve not in *Jesus Christ* they have no life ; but the wrath of God abideth on them.

The fourth and the last generall point to bee premised, is, the benefit of it, when it is rightly knowne, *Justification*. *Esa. 53. 11. By his knowledge, shall my righteous Servant Justifie many. Assurance of Salvation and life. 1 John 5. 12. Hee that hath the Sonne, hath life : and, 1. John 3. 18. 36. Hee that beleeveth in him, is not condemned; and, he that beleeveth in the Sonne, hath everlasting life : yea, this very knowledge is eternall life, Joh. 17. 3. This is eternall life to know thee to be the onely very God, and whom thou hast sent Jesus Christ ;* that is, to know this rightly and truly is eternall life, now God begins to live in our hearts by Christ. The benefits may bee set downe to be two ; First, freedome from all evill that may hurt us, as Sinne, Satan, Hell, Death, Damnation : Secondly, a just right and title to and in God himselfe, and in all his promises and comforts whatsoever. For the further illustration hereof, I will give you a similitude in generall to this point, and that shall bee taken from a man free of this Citie. A man that doth not beleeve neither in God, nor in Christ, he is like unto a forraigner that never came within the gates of the Citie ; and therefore hee hath no part in it, but is cleane shut out. In the second place, he that beleeves God, and the generall Doctrine concerning God, that he is one in Essence, three in Persons, and beleeves not the Incarnation of Christ ; is like to him that comes to the citie, and puts himselfe Apprentice, but serves not out his time, and so never comes to bee a free-man : But in the third place, he that comes to beleeve that God is one in Essence, and three in Persons, and beleeves also the Incarnation of Christ, that God was made man, the Word made flesh, and applies it to himselfe ; hee is like to him that is made free of the Citie ; hee is a right and a true free-man of the new *Hierusalem* : the Sonne of God hath made him free, and therefore hee is free indeed, *John 8. 36.* And so much for the foure generall points premised.

Now wee descend in the second place, to the particular

cular handling of the question : wherein I propound these foure generall points to bee handled, which the words in the Text lead me to, and as they are there laid down. The first is concerning Christs Godhead by it selfe, *the Word, &c.* for this is first here in the order of the words, and first in nature too. The second is concerning the manhood by it selfe, *was made Flesh, &c.* The third is concerning the Godhead and the Manhood together, which wee call Christs Incarnation, *was made, &c.* The fourth is concerning the time or season wherein this was done.

First, concerning the Godhead by it selfe : for that, as I said, is first in the order of the words, and first in nature too; for hee was God before hee was made man, and therefore first of that. And here are to be handled these two points. First, *who it was* that was made flesh, *the Word* : Secondly, of the Title it selfe, *Word*. First, who it is that is here spoken of, that was made flesh : It is spoken of *Jesus Christ* the Son of God, the second Person, for so the circumstances of the Text make it cleare. For first, it is Hee by whom the world was made, *verse 3.* and that is *Christ Jesus the Sonne of God*; for by him were all things made, which are in *Heaven*, and which are in the *Earth, &c.* *Col. 1. 14. 16.* It is *he* that is said to bee that true *Light, vers. 9.* but *who* is that, but *even Jesus Christ that lighteneth every one that commeth into the world?* *Joh. 8. 12.* It is he that came amongst his owne, and his owne received him not, *vers. 11.* and that was *Jesus Christ.* *Act. 3. 13, 14.* But yee denied the holy One and the Just, &c. And in the 17. and 18. verses hee is called *Jesus Christ, and the only begotten Son of God*, So ye see the circumstances of the Text prove it to be *Jesus Christ* the second Person, of whom this is spoken, *the Word was made flesh*: And also you see he is so called in plaine words : And so much of the Person of whom it is spoken : Now followes the Title, *The Word*: which some expound the Wisdome; for the originall may beare either; and either of them agrees with the Person of Christ; so he is called in *Prov. 8. 22.* Many other Titles are given to him here and elsewhere. In this Chapter, he is called *Life, Light, Lambe of God*; so he is called *Jesus*, *Matth. 1. 21. Christ, Luke 2. 11. the Sonne of God, Luke 1. 35.*
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the Sonne of man, Matth. 9. 6. *The Sonne of David*, Matth. 1. 1. *The Sonne of Mary*, Luke 1. 31. *Emanuel*, Iſay 7. 14. *Mediator*, 1 Tim. 2. 5. *High Priest*, Heb. 5. 1. Some of these are affirmed of his Natures, some of his Offices, and all of them are full of profitable instruction fitting him well, and given him upon good consideration. But this Title *Word* is as honourable as any, and as pregnant for signification.

And here you must first understand the generall things intended in this Title, *Word*. Secondly, the particular reasons why he is so called. For the first, the generall things intended in this Title, they are two: First, that Christ is perfect God, *John 1. 1. That Word was God*. Secondly, that he is the second Person in the Trinity, *1 Iohn 5. 7. And there are three that beare record in heaven, the Father, the Word, and the holy Ghost*; If he had said, God was made flesh, it might have been understood of any Person in the Trinity: for though the *Word* be God, verse 1. yet he saith not, *God*, but *the Word was made flesh*; purposely singling out the second Person: And so much for the general intendment of the Title. Secondly, the particular reasons why hee is so called, and that is in these respects. First in respect of God the Father: Secondly, in respect of the creatures: And thirdly, in respect of the faithfull. First, in respect of the Father, for as the *Word* is the expresse Image and picture of the mind; So is Christ the expresse Image and picture of his Father: So likewise as the mind begets the *Word*, so the Father begets the *Sonne*: And as the *Word* reveales the mind, so the *Sonne* reveales the Father to us. Secondly, he is so called in respect of the Creatures: for God made all things *by his word*, *Psal. 33. 6.* and Christ being *he by whom all things were made*, *John 1. 3.* Thirdly, he is so called in respect of the faithfull: for they know nothing concerning the Father, nor of matters of salvation, but what Christ reveales unto them: all the light; they have herein is from him; he is the substantiall word of the Father, that declares his will unto us, *John 1. 18.* and what is the manifestation of the secrets of the heart, but the word?

We will draw this into an observation, that so it may be the more profitable unto us, and the observation is this:

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Jesus Christ the Mediatour is perfect God, the second Person of the blessed Trinity, the revealing word of his Fathers will, in all matters of salvation, before, in, and after his Incarnation. That he is perfect God is proved thus; first, because he is so called, *1 John 5. 20. This is very God*: and *Acts 20. 28. God purchased his Church with his blood*. Secondly, his workes prove him to be God, *Hee forgives sinnes, Matth. 9. 2. 5. He gives the Spirit, John 21. 22. He gives eternall life, John 10. 28.* and this he could not doe, unlesse he were perfect God. Thirdly, his Attributes shew him to be so: *Hee is eternall, Revel. 1. 8. Almighty, Matth. 28. 22. Equall with the Father, Phil. 2. 6. Nay, He is one with the Father, John 10. 30.* And therefore he is perfect God: Lastly, his honour confirms him to be so: *All the Angels worship him, Ps. 97. 7.* but they will worship none but God. *He hath a name above all names, unto which all things in heaven and earth must bow, Phil. 2. 9, 10. All things are his, Job. 3. 35.* and he is called the *King of kings, &c. Rev. 1. 5.* So his honour proves him to be perfect God.

The reasons why Jesus Christ must be perfect God, are these:

First, else he could not pacifie the wrath of God for the sin of man; for none can perswade with, and pacifie God, but God. *Reason 1.*

Secondly, else his blood could not have beene an infinite ranfome for sin, which it must be. *2.*

Thirdly, else he could not know our hearts, and so he could not have been a fit Mediatour, to know our wants, and heare and helpe us at our needs. *3.*

Lastly, else he could not have been able to save us, and therefore he is perfect God. *4.*

The Uses, First use is against those *Heretickes*, that have *Use 1.* denied the Godhead of Christ, as *Ebion, Cerinthus, Arius, Jewes, Mahometans*; some denying that he is God, others that he is not absolutely God; but inferiour to him, &c. but these are horrible blasphemies, not to be endured by any Christian eare.

Secondly, this should stirre us up to thankfulnessse to God, *Use 2.*

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that hath bin pleased to imploy his owne glorious Majestie in the worke of our Redemption; and that which was impossible to be done otherwise, God hath effected by his owne hand. A man would have thought it had been better the whole world had runne headlong to hell, than that God should have come downe from heaven to performe this worke: but God thought not so; therefore this should stir us up to all thankfulness to God that hath done this for us.

Use 3.

The third use is for comfort; This should assure us of our salvation, the Pillar it rests upon being God himselfe, who is utterly unchangeable of himselfe, and that he doth is firme and sure against all oppositions whatsoever; it is unchangeable and unmoveable as God himselfe is, and shall stand fast against the gates of hell. *1 Pet. 1. 21. That your faith and hope might be in God, &c.* If our Salvation did rest in man, then in the time of temptation we were gone; but seeing it rests upon God, it shall surely stand; If the divell can prevaile against God, then he may prevaile against us, else not: we have need of this comfort in temptation.

Second part of
the Doctrine.

Secondly, that *Jesus Christ is the second Person in the blessed Trinity*. For so fill the whole Scripture runs; For first the Father is set downe, then the Son. *Joh. 3. 16. God so loved the world that hee sent his Sonne.* And, *1 Tim. 1. 15 Christ Jesus came into the world to save sinners.*

The reasons why Jesus Christ the Mediatour, is the second Person, though there can be no reasons given of necessity, why it must be so; yet there may be given many reasons of conveniency why it is so.

Reason 1.

And first, Jesus Christ the Mediatour was to be a middle Person in the Office of mediation betwixt God and man, and therefore it was convenient, that he should be a middle person in the subsistence of his Godhead betwixt the Father and the holy Ghost.

Reason 2.

Secondly, Jesus Christ was to make these, for whom hee was Mediatour, like himselfe: but we are the sons of God by him, therefore he is the Son of God too: he must be the Son of God by Nature, that he might make us the sons of God by Adoption and grace.

Thirdly,

Thirdly, there must be a sender, and he that is sent must have power to give the Spirit: God the Father, he is the sender, for he cannot be sent; but God the Son the second person, hee is sent, and hee hath power, to give the Spirit. And though the first Person hath power to give the Spirit; yet he cannot be sent; And therefore it is the second Person, that is sent to performe this worke.

Reason. 3.

Zanch de incarnatione, l. 2. c. 3.

Lastly, he is the Person by whom we, and the world had our immediate being; we were *by the Word*: then it is convenient that he should give us our well being. So ye have the Reasons.

Reason 4.

The Uses are these: The first use is against those *Hereticks*, that held that the Father, or the holy Ghost was incarnate, as *Sabelius*, *Patripassians*, and divers others; but wee see here that onely the second Person, the Son of God, was incarnate; and therefore their opinions are erroneous, and to be rejected of us.

Use 1.

Secondly, is Jesus Christ the second Person in the blessed Trinity our Mediatour? then let us so embrace him, and so beleev in him, and whatsoever wee have to doe with God, we must goe to him in Christ: If we pray or give thanks to God, we must doe it in Christ, *We must kisse the Son*, *Psal. 2. ult.* We must embrace him as our Mediatour, if ever we will be accepted of God; and so when we have sinned against God, and would seeke *Reconciliation*, goe to him in Christ. *1. John 2. 1. If any man sin, wee have an Advocate with the Father, even Jesus Christ.*

Use 2.

Thirdly, this should teach us, how much we are bound to God, who not onely hath beene pleased to ordaine a course of salvation for us, but also to performe it by his Son; he did it by his Sonne, to make us know and acknowledge his great love to us. And so much for the second part of the observation.

Use 3.

The third point is this: That Jesus Christ the Mediatour, is the revealing word of his Fathers will; or, he that reveales the wil of God concerning our Salvation. *Joh. 1. 18. No man hath seene God at any time; the onely begotten Son, which is in the bosome of the Father, he hath declared him: Mar. 1. 27. Neither knoweth any man the Father, but the Sonne, and hee to*

Third part of the Doctrine.

whom the Sonne will reveale him; the nature, will, and all things concerning the Father, the Son reveales; and therefore, *Mat. 17. 5.* the Father commands us to heare him. *Heb. 1. 2.* God hath spoken to us by his Sonne. And generally all the Apparitions and Revelations made to the Patriarkes and Prophets in the old time by Angels in the shape of men, were by Jesus Christ, *1 Pet. 3. 19.* He went by the Spirit and preached to the old world; so he was the revealing word of his Fathers will to them; he it was that revealed and declared the will of God, by the Prophets and Apostles from time to time; Nay, even the Spirit himselfe whatsoever he teacheth is from Christ. He shall shew you of mine, saith our Saviour, *Joh. 16. 13, 14.* And this is his Prophetical Office, *Deu. 18. 18.* A Prophet shall the Lord God raise up unto you, like unto me, him shall ye heare. So much for the prooffe.

Reason 1.

The Reasons: First, none can reveale the will of the Father, but he that came out of the bosome of the Father: But Christ came out of the bosome of the Father, *Joh. 1. 18.* Therefore he alone reveales the will of the Father.

Reason 2.

Secondly, None can reveale the Father, but he that knowes him; but Christ alone knowes the Father, *Mat. 11. 27.* therefore none but he can reveale him. But you will say, doth not the Spirit both know and reveale the Father? Yes, but that is only as Christs Deputy, *Joh. 16. 13. Joh. 14. 26.*

Use 1.

The Uses: First, this should teach us how dearly, and highly, and honourably we should esteeme of the matters of our salvation; even as a matter published by the voyce of the Son of God himselfe; and therefore let us with all reverence embrace it, and yeeld obedience to it.

Use 2.

Secondly, this teacheth us to renounce all other words and revelations whatsoever: The Anabaptists they call us to believe their Revelations: The Papists to believe their Traditions: The Jewes to beleve their Talmud: The Turkes to believe their Alcoran, but what were this but to adde to the Doctrine of Salvation, and believe lyes in stead of that Truth which Christ reveales unto us, and to justle out the word of God? therefore we must oppose all these by Gods word, and we must know nothing in matters of salvation, but what Christ hath

hath revealed to us ; all other words and revelations we must reject as the inventions of men. Our Saviour seeing many fall away from him, he asked his Disciples if they also would forsake him, *Jo. 6. 68.* Peter answers him, *Master, whither shall we goe ? thou hast the words of eternall life.* So must we answer them: Jesus Christ is the revealing word of eternal life, we will not goe from him : And if we doe forsake him, then it shall be just with him, that, seeing wee would not beleeve the Truth, to give us over to beleeve delusions and lyes. And so much concerning the Godhead by it selfe.

Now it followes to bee considered in the second point of the manhood by it self. *The Word was made flesh.* For howsoever the manhood hath no personall subsistence by it selfe, but so soone as ever it was created, was united to the Godhead, in the Person of the Sonne of God ; yet because it is an absolute nature, and creature by it selfe, though not at any time separated, yet alwaies distinct from the Godhead, therefore it requires to bee severally handled ; That when we have spoken & learned what the *Godhead* or *Word* is, in the first place, and the *Manhood* or *Flesh* in the second place, wee may the more readily and judiciously conceive of the Incarnation in the third place. To make it plaine by a comparison, two extremes are to meete and to agree together : this cannot bee done, except, first, we know each severally by it selfe : so here the *Word* or *Godhead* is as one extreme, the *Flesh* or the *Manhood* another : how then can I understand the reconciliationment of both, except I understand each by it selfe ?

For the better handling of this point, I will first shew what is meant by this word *Flesh* : Secondly, why it is so called. First, what is meant by the word *Flesh*. Howsoever it is true that the Scripture doth sometimes extend this *Word* to all living creatures, *Genes. 8. 17.* yet most usually and properly it is applied to man, and that in many senses : as first, it signifies either part of man, or whole man: either part of man, and that either the whole body, *Levit. 16. 28. Thou shalt not marke thy selfe in thy flesh.* &c. meaning the body : or secondly, the generative part, *Levit. 15. 3. When his flesh avoideth his issue :* or else for the *Bone* of man, *Gen. 2. 3. Thts is*

What is meant
by the word
Flesh.

now Bone of my Bone, and flesh of my flesh : or fourthly, for the unregenerate part in the faithfull. *Rom. 7. 25. Then I my selfe in my minde, serve the Law of God, but in my flesh the Law of Sinne.* Secondly, it is taken for whole man, and that either for his whole Nature, or for his estate and condition in this life. First, for the whole nature of man, and that either simply as he is a creature, or as he is wholly corrupted with sinne ; for man simply as a creature without brand of corruption, *Luke 3. 6. And all flesh shall see the glory of God. Gal. 2. 16. By the workes of the law shal no flesh be justified.* Or else for whole man as hee is corrupted and defiled with sinne, and so it is taken, *Gal. 5. 17, 24. The flesh lusteth against the Spirit, &c. And they that are Christs have crucified the flesh :* and more plainly, *Joh. 3. 6. That which is borne of the flesh is flesh ;* this is the state of the whole man, in the wicked no part being regenerate. Or lastly, it is taken for the whole condition in this present life, as *life, poverty, &c.* and so it is taken, *1 Cor. 7. 28. They shall have trouble in the flesh,* that is, in the estate of their life ; and so it is applyed to our Saviour, in *Hebr. 5. 7. Who in the dayes of his flesh, &c.* that is, in the time of his life. Now the question is, to know in which signification *Flesh* is to be taken in this place. Surely, it is to be referred to that place where *Flesh* is to be taken for the whole nature of man simply, as he is a Creature without brand of corruption. The meaning then is this ; *The Word was made Flesh ;* that is, The word was made perfect man, consisting of Body and Soule ; he was made man in a true being, as *1 Tim. 3. 16. Manifested in the Flesh,* that is, in the true being of man : the speech is borrowed from the part to the whole, *Flesh* being taken for the whole nature of man ; no other sense agrees with it. But you will say then, why doth not the Text say ; *He was made man ?* And thus we come to the second point, *Why he is called Flesh.*

Whereof many profitable reasons may be given.

First, Man signifies as well the Person, as the Nature ; *Flesh* signifies the Nature onely, not the Person ; now the reach of the holy Ghost, is to teach us, that Christ tooke our Nature, and not our Person, and therefore he saith *Flesh* ; But doth hee not call him Man else-where ? Yes, often, but that must be expounded

Reasons why
he is called
flesh.

pounded by this, and this by that, and both will prove that Christ tooke the whole nature of man, not the Person : and when he saith Man, then he teacheth us that he tooke whole man, and not the flesh onely ; So both gives us light to this, That Jesus Christ took the perfect Nature of man, and not the Person of man.

Secondly, Man doth signifie the best part of man with the worst, the honourablest with the basest ; Flesh signifies the basest part onely ; Now the *holy Ghost* would teach us the humility of Christ, in that he tooke not only the best and noblest part of man, the Soule ; but he vouchsafed to take the basest also, even the Body. *Phil. 2.6,7.* The *holy Ghost* setting downe the Incarnation of Christ, shewes how exceedingly he humbled himselfe, that though *hee were in the forme of God, and equall with God, yet he tooke upon him the forme of a servant, and was made like man, and found in shape as a man*; and therefore the *holy Ghost* saith here, *Flesh*, rather than Man.

Thirdly, *Flesh* doth more significantly imply our naturall infirmities, than Man : now the *holy Ghost* would teach us, that he tooke not on him our nature onely, but our infirmities also, sin onely excepted, and therefore he saith *Flesh*, rather than Man.

Fourthly, *Flesh* is a bodily substance of man, man consisting of a double substance, bodily and spirituall : now the *holy Ghost* would teach us, that Christ had a bodily and earthly nature, as well as a spirituall and heavenly nature : and this more plainly appears when he saith *Flesh*, than if he had said Man.

Lastly, It is said *Flesh*, to teach us that he tooke not onely one individuall man, but the whole Nature of that kinde; whereas if he had said Man, it had signified but onely the individuall Person of a man; which if Christ had taken no more, he could have saved but that one person : and therefore the *holy Ghost* useth rather this word *Flesh*, than Man.

Now the observation from hence is this : That Jesus Christ *Doctrine.* the Mediatour, is very true and perfect man ; *The Word made Flesh, &c.* that is, very God is made very man. That hee is true and perfect man, is proved thus ; First, hee had the name

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Muscus.

Zanch de incar.
nat. lib. 2. c. 3. q.
2. Thes. 1.
Zeged. 584.

name of a man. Secondly, he came of the race of man. Thirdly, he had the parts of a man. Fourthly, the Birth and growth of a man. Fifthly, the Actions and behaviour of a man. Lastly, he had the infirmities of a man. First, he had the name of a man expressly given him in the Scriptures, and therefore he hath the true nature of a man; for the Scripture calls things as indeed they are, not as they are not. *1 Tim. 2. 5. The man Christ Jesus. Acts 17. 31. Hee will judge the world in righteousness by that man whom hee hath appointed.* Now wee know Christ Jesus shall judge the world. So we see the Scripture calls him man, and therefore he is true man. Secondly, he came of the race of mankind; and therefore the Scriptures call him the *Sonne of man, Matthew 9. 6.* and more particularly the *Son of Mary, Luke. 1. 31, 44.* Nay, the *holy Ghost* goes further, and shewes of what Tribe he was, *Heb. 7. 14. It is evident that our Lord sprang out of Judah;* Nay, he shewes of what family hee was, *Rom. 1. 3. Which was made of the seed of David;* and in *Heb. 2. 16. He tooke the seed of Abraham;* and so likewise, *Gal. 3. 16, Christ is said to be Abrahams seed:* And to put the matter out of all doubt, the *holy Ghost* shewes that he came of that very nature of man that was made at the beginning; he came of the race of *Adam and Eve: of Adam, Luk. 3. 18. The Sonne of Adam;* and of *Eve, Gen. 3. 16. The seede of the woman shall breake the Serpents head.* So hee was by succession the Son of *Adam* both by father and mother. Thirdly, hee hath the parts of a man, the *Body and Soule of a man*; the body of a man. *1 Pet. 2. 24. Who bare our sins in his body;* So he had the parts of a body, as *bones and flesh,* and hands and feete. *Luk. 24. 39. Behold my hands and my feet, &c. A spirit hath not flesh and bones as you see me have.* So he had a Soule. *Mat. 26. 38. My Soule is heavy, &c.* and all the faculties of a Soule, as understanding, will, &c. for he did dispute and reason, by the faculty of the understanding as we do; he had all the essentiall and naturall parts and powers of body and soule, and therefore must needs be a true man. Fourthly, he had the Birth and growth of a man, hee was conceived in the womb of his mother as a man, *Luk. 1. 31.* He was born in the usuall time as a man, *Luk. 2. 7.* swaddled, *Luk. 2. 12.* He grew up as a man, both in respect of body

body and minde, *Luke 2. 40, 52.* and therefore hee was a true man. Fifthly, he had the Actions and behaviour of a man, *Phil. 2. 7. He was found in shape*, that is, in carriage and behaviour as a man, *Joh. 1. 14. He dwelt amongst us*, saith the Apostle, that is, hee had his conversation amongst us, hee did eate, and drinke, and speake, and sleep, and did all things belonging to a man, *Acts 1. 21. All the while the Lord Jesus was conversant with us*, that is, all the while that hee went in, and out before us as a man. Lastly, he had the infirmities of a man, *Heb. 4. 15. For we have not an high Priest, which cannot be touched with the feeling of our infirmities, but was in all things tempted like unto us, yet without sin. He was hungry, Mat. 4. 2. Thirsty, John. 4. 7. Wearie, Joh. 4. 6. Wept, Joh. 11. 35. Sorrowed, Mark. 3. 5.* Lastly, hee died as other men doe, *giving up the Ghost, John, 19. 30.* which are manifest proofes that he was true and very man.

The Reasons of this point are these: That Christ is true and perfect man,

The first Reason is, because it was so foretold that he should be such an one, *Gen. 3. 15.* It was foretold that he should be the seed of the Woman, And, *Gen. 22. 18.* that he should be the seed of Abraham: That is, that hee should bee a true and perfect man. Now that which is foretold of God must needs come to passe, and therefore he was a true and perfect man.

Secondly, the Justice of God required that the same Nature should bee punished, that had offended. Now Christ being to make satisfaction for our sins, hee must needs take our whole Nature to make satisfaction for us in: for our whole nature had sinned; and faire be it from us to thinke that God would punish one Creature for another, or one Nature for another.

Thirdly, Christ comming to bee our Mediatour, was to bee our Head, we his members; then there must bee a proportion betwixt the Members and the Head. Now the Members are perfect men, then so is the Head also, else it should bee a Monster, if it should have a divine Head and a humane Body, as some Fishes that have the head of a Dog, and the body of a Fish: But this cannot be in Christs Body, but as the Members

are perfect men, so is the Head too. *He that sanctifieth, and they that be sanctified, are both one. Heb. 2.11.*

Reason 4.

Fourthly, Christ coming to bee our Mediatour, was to make us like himselfe, *the Sonnes of God*; therefore hee must needs be made like unto us, *the Son of Man*. Hee was to exalt us to Heaven, therefore he must needs live here on Earth. Hee was to make us partakers of Glory and of the divine Nature, therefore hee must needs be partaker of Infirmitie, and of the humane Nature. He was to make us *Bone of his Bone and Flesh of his Flesh*, therefore he must needs become *Bone of our Bone and Flesh of our Flesh*.

Reason 5.

The Last Reason is that of the Apostle, *Heb. 2.17, 18. It be-
hoved him in all things to be made like unto his brethren, that
he might bee a mercifull and a faithfull high Priest, able and
willing to succour us in distresse, even from his owne experi-
ence of our infirmities.*

The Uses are many.

Use 1.

First, here is an excellent evidence of the great and bounti-
full love of God to us, as the Apostle speaks, *Tit. 3.4.* that not-
withstanding we had sinned against him, & were become his e-
nemies, so that our Nature was as great an enemy to him, as the
Dive! himselfe almost; yet that the Lord God should bee so af-
fected with us, that he should send downe his own Son Jesus
Christ to take this adverse Nature upon him, even his enemies
Nature, to save us that were his enemies. This bountifullnesse
of God will the better appeare, if we consider, that he denied
this to all inferiour Creatures, yea to higher Creatures
than we are. The Angels fell, and Christ might have taken
their Nature to redeem them: but he in no sort tooke the An-
gels Nature, but the *seed of Abraham*, *Heb. 2.* It should stir us
up to admiration of Gods singular affection towards us, and it
should provoke us to all thankfulness to him, and to render
love to him againe, to give our bodies and whole Nature wil-
lingly to be employed in his service.

Use 2.

Secondly, It sheweth the humility of Jesus Christ, that did
abase himselfe so low, as to take our humane Nature upon him,
being so base a Nature, and he so high and excellent a Person;
this is the most pregnant example of humility that ever wee
read

read of. The Apostle, *Phil. 2. 6, 7, 8.* amplifies it from very many particulars, *He was in the forme of God* (saith the Apostle) *equall with God, but he made himselfe of no reputation, tooke on him the forme of a servant, was made like unto men, and found in shape as a man; hee humbled himselfe unto death, even the death of the Crosse, &c.* A proud man would have thought it a great shame to have done thus; but our Saviour Christ thought it not so: Therefore this should stir us up to imitation, as the Apostle exhorts us in the fifth verse, *Let the same minde be in you that was in Iesum Christ.* Let us be ashamed to be proud, or to disdain any man, or any office or service, or any thing though never so base, if it be agreeable to Gods Ordinance that he may have glory by it, & for the good of thy Brother, though thy selfe be never so great, seeing Gods owne glorious Son disdained not to humble himselfe thus for thee.

The third Use is for comfort to Gods Children: Christ took *Use 3.* our whole Nature, therefore here is comfort for us. First, against the sinfulness of our Nature which wee carry about us; for our Nature hath answered for sinne already in Christ. Yea, but some will say, Still I am prone to sinne: yet here is thy comfort, that Christ hath assumed thy Nature and sanctified it to the full in his owne Person, and thy Nature shall also bee sanctified by little and little till it be intirely made holy. So secondly, likewise it is comfort against the baseness of my Nature, which is but Flesh and Bloud, compassed about with many infirmities and miseries. What then? My Nature is excellently glorified already in Christ, and this Nature of mine shall be glorified in me to the full at the last day; *For hee is Flesh of our Flesh, and Bone of our Bone*, and therefore as he is exalted to glory, so shall wee hereafter: and therefore though we be here in this world dispised, persecuted, and contemned of men, yet we are honoured in a high degree by the Sonne of God in his owne Person already, and shall be in the world to come in every one of our owne Persons. Thirdly, here is comfort against the infirmities of our Nature, because Christ Iesus himselfe bare them in our Nature, and therefore they are sweetned to us in the enduring of them: and also

hence we have assurance of comfort and help against them, because he bare them that hath a fellow feeling of them, and therefore will be compassionate toward, and both ready and willing to helpe us, and the Apostle sheweth, *Heb. 4.15.* and the *5.2.* He that hath beene a beggar by the highway, or in another necessity, and is freed from it, he will be the more compassionate, and the better know how to relieve those that are in the like necessity, even from a fellow-feeling that he hath of their misery: So our Saviour Jesus Christ having borne our infirmities, will be ready and willing to helpe us, even out of a fellow-feeling that he hath of them, and therefore this may be comfort to us against all the infirmities of our Nature, even against death it selfe.

H/s. 4.

Fourthly, Hath Christ Jesus assumed our humane Nature? Then we ought to have a reverent estimation of this good Nature which we carry about with us, as being the very same which the Sonne of God took on him; let us therefore reverently respect it, both in our selves and others. In our selves let us take heed we defile it not with sinne, doe not abuse it to slavish and wicked courses. Wilt thou take the Flesh and Nature of Christ, and make it the Flesh & Nature of a Drunkard, or of a Whoremonger? &c. God forbid; for then thou shalt abuse the Nature of Christ. And so in others, in thy poore Brethren doe not vilifie this Nature, but love and cherish it, and do well by it; it is Christs owne Flesh and Nature, therefore be not thou ashamed of it in them. He was not ashamed to call them Brethren, *Heb. 2.11.* therefore be thou like unto him.

H/s. 5.

Fifthly, here is matter of reproofe against many Heretickes; here is a whole Rabble of Heretickes, a Legion of Divels, to fight against this Truth. I can call them no better, for they are directly against Christ. *Marcian* he held that Christ had not the true Substance, but only the semblance or shew of a man, alledging for his prooffe, the Apostle, *Philip 2.7. He was made like man.* But there it is understood, a true likeness (even as one man is like another) not a counterfeit. And also they alledge that in *Rom. 8.3. God sending his Sonne in the similitude of sinfull Flesh.* But there similitude is not referred to Flesh, but to sinfull Flesh. This Error some ascribe to the *Manichees,*

Manichees, but the *Manichees* confesse he had the true substance of Man, but he brought it from Heaven: alledging *1 Cor. 15. 47. The second man is the Lord from Heaven.* But this is spoken of the Person of Christ, not of his Manhood by it selfe. This Errour is rather ascribed to *Valentinus. Apolinarius* confessed the Flesh of a man in him, but not the Soule, but that his Deity was in stead of his Soul. But we know that it is said, *He groaned in his Soule, Job. 11. 33.* Now his Deity cannot groan, *Vide Zegedine 584.* This is also ascribed to the *Arians, Vide Zeged. 584.* *Appelles* held that he made his body of the foure Elements, *Epiphan. Hares. 44.* And so certaine *Ebionites* held that he was a created man before all things, *Epiphan. Hares. 30.* and so denie him the birth of a man. But we know he was born of the Virgine *Mary.* The *Monothelites* held that Christ had but one will, that is, as he was God, not as he was man, and so denie the parts and actions of a man to him. Lastly, the *Ubiquitaries* wil have his Manhood every where, and so they destroy the very being of his Manhood. These and all such Hereticks as denie Christ to be come in the Flesh, *they are not of God, but they are the Spirits of Antichrist. 1. Joh. 4. v. 3.*

Lastly, seeing it is so that Christ hath taken our Nature upon him, then let us so beleeeve in him, and so embrace him, as true and perfect man; yet with these limitations, take it not too short, and extend it not too far. First, take it not too short; so do they that say he had a Manhood, but being united to the Godhead it was lost & swallowed up of it: But these come too short; for Christ was still perfect man after this Union; neither did he cease to be so at his death (as some thinke he did) nor at his ascension into Heaven, neither shall hee after the day of judgement: for even as the benefit of his Mediation lasts for ever, so shal his Manhood be for ever. Others take it too short, in this sense, in that they thinke it a disparagement & disgrace to Christ to ascribe infirmities to him, to say, that with our Nature he rooke our infirmities also; but he cannot be true man, except he take our natural infirmities. Secondly, nor yet stretch it too farre: though we say he rooke our infirmities, yet without sinne: sinne must still be excepted, *Hebr. 4. 15. and 7. 26.* And consequently, the causes of sin, as generation by man; hee

Zanch. de in-
carnat. lib. 2. c. 3
9. 3. 3. h. 1.

had not an earthly Father, for then his generation could not have beene without sinne, or creation of any thing in the wombe of his Mother not sanctified. It was impossible he should be tainted with sinne, being God: and it was necessary he should be without sinne, he being a sacrifice for sinne. Againe, stretch it not too farre, as to thinke, that he still continues in the state of infirmity after his resurrection: for howsoever he hath our Nature, and be still a perfect man, yet he is a man of Glory, not of Infirmities; his infirmities are utterly cast off for ever after his resurrection, and now he hath a glorified Body. No marvaile therefore, that *Mary* knew him not, but tooke him for the Gardiner after he was risen; and that the Disciples supposed they had seene a Spirit, when he appeared to them, *Luke 24. 37.* Nay he is so farre from infirmities, as that he hath perfect Glory and authority over the world; especially, over his Church: *All things are put in subjection under his feet, Heb. 2. 8. God hath made him Lord and Christ, Acts 2. 36. And Phil. 2. 9, 10. God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow.* So though he never deposed his Nature, yet he laid downe his Infirmities at his death and resurrection; And therefore the Apostle saith, *Hee dies no more, Rom. 6. 9.* Thirdly extend it not too farre, as they doe that say, if he have taken the whole Nature of man, then he will save all men. No, he will save none, but those that are incorporated into him by Faith, and are members of his Body: for as he made our Nature his by assuming it, so we must make his ours by believing and resting upon it: we must be his brethren as well as he is ours. The Flesh profiteth us nothing, *It is the Spirit that quickneth and giveth us life.*

We have spoken in handling of this Question, of the two first generall points propounded to be handled in the same. Namely, First, the *Word* by it selfe. Secondly, of the *Flesh* by it selfe. It followes now that we speake of the third generall point, the *Word* and the *Flesh*, the *Godhead* and the *Mankind* both together, (*Was made Flesh*) which we call his *Incarnation*; and this word *Incarnation* answers fitly to the words of the Text (*Was made Flesh*); for to be incarnate is to be made *Flesh*.

Flesh. And here in these words *made Flesh*, we are to consider ; First, of the phrase. Secondly, of the matter. First, of the phrase. This is the most significant phrase in all the Scripture to expresse this Mytery of Christs *Incarnation*. Some places speake of his *Flesh* ; as in the 1 Tim. 3. 16. *God manifested in the Flesh.* And, 1 John 4. 2. *Every Spirit that confesseth not that Jesus Christ is come in the Flesh, &c.* Other places speake of his being made, as Gal. 4. 4. *made of a woman.* And, Rom. 1. 3. *made of the Seede of David.* But this place speaketh most directly and expressely to the point in both respects, both of his *Flesh*, and being *made Flesh*. So then this is the plainest place of all other, though all the rest intend and meane the same thing, but this speakes it plainly. So that if any man should aske me, what Christ is ? I could not more plainly expresse it, than by these words, to say, *He is the Word made Flesh.* It is so plaine, that some have hence grossely concluded (standing upon the strictnesse of the phrase) that therefore the *Word* was either altered and changed into *Flesh*; or at the least that the *Word* did suffer something to be done unto it selfe in this *Incarnation*. But the collection is false in both : For first, there is no changing of one substance into another; for God cannot be changed, neither will the phrase beare it, no more than when we say, the Ayre is enlightened, it should therefore follow, that the Ayre is turned into Light, whereas the Ayre whether it be darke, or whether it be light, still it continues the same Substance. Secondly, neither is there any passion; the *Word* suffered nothing to be done unto it, for that is against the Nature of God, for this *Word made Flesh* may as well be translated *became Flesh*, which may and doth oftentimes intend a voluntary Action of the Person that it is spoken of, according to that of the Apostle, 1 Cor. 9. 20. *I became a Jew to the Jew*, that is he voluntarily conformed himselfe, &c. So Christ here is an Agent or Doer, he Actually rooke our *Flesh* on him, rather than a Patient or Sufferer. The speech is Passive, but the sense is rather Active. And so much of the phrase, *Made Flesh*.

Now to the matter it selfe, wherein are these particulars to be considered ; First, the Act or worke done : Secondly, the manner

manner how it was done: Thirdly, the meanes whereby it was done: Fourthly, the time when it was done: And Lastly, the consequents of it being done. First, of the Act or Worke it selfe, *The Word was made flesh*: that is, Jesus Christ being very God, became verie Man. This intends two things; First an Assumption or taking on him: Secondly, such a taking on him, as makes a perfect union of both Natures in one Person. First, a taking on him, here is the Assumption, so the Apostle saith, *Phil. 2. 7. And tooke on him the forme of a Servant*: And *Heb. 2. 16. Tooke on him the seed of Abraham*. And here we are to consider two things, First, what he did assume, *Flesh*, our whole Nature. Secondly, who did assume it, *The Word*, not simply God, but Christ; and not his divine Nature, but his person: so this is the right state of the businesse, and the most proper and direct maner of speech, that the second Person, the Sonne of God, tooke, upon him our flesh or nature: So here is the assumption. And secondly, this is such an Assumption, as causeth a plaine and perfect union; for hee did not so assume our flesh, as that his *Godhead* and his *Manhood* were each a severall Person, but that both of them were united together in one person, each Nature remaining distinct, and yet he continuing one and the same Person. In this union wee are to consider the matter, and the Subject. To speake properly and distinctly, the matter of this union, is the two Natures, the *Manhood* united to the *Godhead*. The subject of this union, is the Person of the Son of God. The union is not made of the Person, but in the Person, and hence it is called the personall union; because, howsoever it is, not of Persons (for there was never but one in this cause) but of the Natures as they being the matter of this union; yet it is not in the Natures, (for they were never made one, but still continue two) but in the Person as being the Subject of this union: So then the Definition of the personall union appeares plainly to bee this, namely, the meeting together of the perfect divine Nature, and of the perfect humane Nature, both in one and the same Person of the Sonne of God, and yet each of them remaining a distinct Nature by it selfe, and retaining their owne essentiall properties. First, in this union, there must be a meeting together

Subje^{ct}.
Ex quo.
In quo.

ther of the perfect Divine and of the perfect Humane nature. Secondly, they must both meete in one Person of the Sonne of God. And thirdly, each must retaine their severall and essentiall Natures and properties. As for example, it is the property of the Deity to forgive our sins, and to heare our prayers; and this property it retaines still: and it is the property of the Humanity to be contained in one place at once, and this property it retaines still.

There be many Unions in the world; as first, there is a naturall Union, as of the Soule and Body in one man. Secondly, there is a carnall Union, as of the man and wife. Thirdly, there is an artificiall Union, as of Timber and Stones in one building, and divers things in a garment. Fourthly, there is a sociall Union, as of the members in one Body. Fifthly, there is a spirituall Union, as betwixt Christ and his Church. Lastly, there is this personall Union of the two Natures in Christ; and this is singular and unmatchable, there is but one that may be compared with it, and that is the union of the Persons in the Deity, where three persons are united in one substance, and therefore it is called a substantiall union; and this of two Natures in one person, none else can be compared with it. Further, we must understand that Christ had another union, *viz.* of the Soule and Body, but that not a personall union of his two natures in one Person, as this is: so that if yee aske me, how many substances Christ consists of? I answer, Three, the Body, the Soule, and the Deity: but if ye aske me, how many natures he hath? I answer, Two, one humane, the other divine: So Christ consists of three substances; and yet but of two natures. And so much of the first point, the Act or worke done.

The second point, is the manner how it was done. And that is wonderfull and unsearchable. It is hard to conceive how the Body and the Soule of a child are united together in ordinary generation: And to conceive how the Body and Soule of Christ was joyned together, is harder: But this to conceive how his two natures, the Manhood, and the Godhead were united together in one person, is much more difficult. The Scriptures call the worke of the holy Ghost, in this kinde,

an overshadowing, *Luke 1. 35.* as intending, amongst other things that it is a darke Myſtery, not to bee comprehended but only as in a shadow; we muſt conceive of it in this manner. Firſt, that his mother was made fit to receive the worke of the holy Ghoſt, and to conceive a childe without man. Secondly, the particular matter whereof Christs Body was to be conceived and made, was ſanctified and cleaned from all corruption of ſinne both originall and actuall. Thirdly, when it was ſo cleaned, the Body was framed & created of it. Fourthly, then his Soule was created and infused into the Body, and ſo he was a perfect man. Fifthly, this perfect manhood was united to the Godhead in the Perſon of the Sonne of God. And ſo here is Chriſt very God, and very man. Now wee muſt underſtand that all theſe Actions were done in an inſtant: for they were done by God that needeth no time to doe his buſineſſe in; ſo that, I ſay, theſe five Actions were done in the very inſtant of his conception; for it is impoſſible that any eſſentiall part of Christs Nature ſhould ſubſiſt in any thing but in his Perſon, and therefore there was no eſſentiall part of Christs Manhood, but ſo ſoone as it had a being it had a ſubſiſting in the ſecond Perſon: therefore all was done at an inſtant; for if wee ſhould ſay hee had a body firſt, and did unite that to his Perſon, then hee ſhould unite an imperfect Nature to his perfect Perſon, and therefore this was more in Chriſt than in any other man: For in the ordinary generation of men, they have their Bodies framed firſt, and then after ſome time their Soules are infused; But Christs Soule was infused at the inſtant of conception, and this is denied to any other, ſave to the firſt *Adam*; for he ſo ſoon as his Body was made, his Soule was infused; And Chriſt was not to bee inferiour, but to be equall to him in his humane nature. It is true, that his body increaſed in the wombe, and grew ripe to the birth in the ordinary time that others do; but yet his Soule was infused, and both Soule & Body united to his Perſon at the very inſtant of conception, as is ſhewed. And ſo much of the ſecond point, namely, the manner how this was done.

The third point is, the meanes whereby it was done: and they are two; the firſt is Active, the ſecond Paſſive. The Active meanes

meanes was the holy Ghost; the Passive was the Virgine *Mary*. That the Active meanes was the holy Ghost, so it was before promised or foretold, *Luke* 1. 35. and so it was confirmed after the conception, *Matth.* 1. 20. that which is conceived in her is of the holy Ghost. So that the holy Ghost is the Agent in this worke. Imagine not upon the hazzard of your Damnation, any grosse or carnall Action in this case; but conceive of it with all reverence & admiration, with heavenly, & holy, and spirituall thoughts, worthy of this heavenly worke of the holy Spirit. It is Blasphemie, to say that the holy Ghost did the office of an Husband to the Virgine *Mary*; wee may more safely say, speaking in sobriety, that he did the office of a Father in respect of Christ: for whatsoever was acted in this business, he had the whole and onely worke, he was conceived of the holy Ghost. This point is subject to two exceptions. First, it may be said, had not all the persons in the Trinity a hand in this worke, as well as the holy Ghost? Yes, for whatsoever one doth (being an outward worke of the Trinity) all doe; yet herein every of them reserves their severall property to it selfe; the Father his property is to send; the Son to come in the Flesh; the holy Ghost he made and united the *Manhood* to the person of the Sonne. It was the worke of the whole Trinity mediately, but immediately of the holy Ghost: It was the whole worke of the Trinity inchoative: but of the Sonne terminative, because it was finished in him: still wee must reserve their severall properties in working. The Fathers make it plaine by this similitude; As if three sisters should all worke or weave a garment for the second Sister and put it on her; all of them have a hand in it, but the second puts it on. So likewise by another similitude of a marriage; In a marriage; First, there is the persons to be married, and that is Christ to our flesh; so there is the Father that gives the woman to the *Bridegroom*, & this is God the Father; and then thirdly, there must be the Minister that joyns them together in marriage, and that is the holy Ghost that unites the *Manhood* to the person of the Sonne. By these comparisons being soberly understood, we may have some slender resemblance, and light in this great mystery, but presse them not

*Omnia opera
Trinitatis ad
extra sunt in-
divisa.*

too farre, for indeed no comparifon can match this : It is called an overshadowing, *Luke 1. 35.* to teach us that wee must not pry, nor dive into it too farre, but if we conceive of it as it were under a vaile, it is sufficient. The second exception that this point is subject unto, is this : If the holy Ghost bee the Agent and active worker in Christs conception, why then is not Christ according to his *Manhood* the Sonne of the *holy Ghost* ? The Answer is, No ; because hee was not made of the substance of the *holy Ghost*, whereas children are of the substance of their Parents ; but Christ his *Manhood* was made onely by the power and operation of the *holy Ghost*, performing the workes before specified, and not of his substance, and therefore he cannot bee said to bee the Father of Christ in respect of his *Manhood*. The second meanes was Passive, and that was his mother, a *Virgin*, *Isay 7. 14.* & the *Virgin Mary*, *Luk. 1. 30, 31.* And though he had not his being from man immediately, yet he came mediately from mankind ; *He was made of a woman*, *Gal. 4. 4.* and so consequently and mediately hee came from man, *of the seed of David*, *Rom. 1. 3.* A singular fountaine, a *Virgin*, a sanctified *Virgin*, a gracious *Virgin*, for such a sweete streame to issue from ; never such a child came from any mother, never such a mother brought forth any child. There can bee but foure meanes whereby mankind can have any being ; either first without man or woman, and thus *Adam* had his being : the second is of man without the helpe of a woman, and thus *Eve* had her being ; the third is, both of man and of woman together and so all the children and generation of *Adam* had their being : the fourth is of a woman without a man, & this is proper onely to *Jesus Christ* the Son of God. So the passive meanes was the *Virgin Mary*, the Active the *holy Ghost*. And so much of those three points, the Act or worke done, the Manner, and the Meanes.

Doctrines.

Now wee will draw all that hath bene spoken into an observation, and that is this ; *Jesus Christ* is very God and very man, both together in one and the same Person of the Sonne of God. The Text carrieth it sweetely and plainly ; *the Word*, then he was God ; *Flesh*, then he was man ; *made Flesh*, there they are both together, namely, in the Person of the Sonne of

of God. Note that the observation hath three points to be proved in it. First, that he is very God; and very man, both together. Secondly, in one and the same person. And thirdly, that this person is the Sonne of God. But generally the same places of Scripture that prove one of these, prove all three, and they are not to be dis-joyned; therefore we will handle them together, *Gal. 4. 4. 5. God sent forth his Sonne, &c. His Sonne,* therefore hee is very God; *made of a woman,* therefore he is very man; for what doth proceed of a woman but mankinde? Secondly that *He might redeeme,* not that they might redeeme; therefore not many, but one Person; even that same Person that is very God; being also very man withall. Thirdly, and all this is the Sonne of God, *his Sonne, Phil. 2. 7, 6. 7. First, He was in the forme of God, equall with God,* therefore very God; and withall in the *forme of a servant, made like man, &c.* therefore very man. Secondly, and that in one and the same person, for so the Text speaks still of one and the same person, *who being, and he made, &c.* Thirdly, and what person was this? the Person of the Son of God, for so the Text saith expressely, *who being in the forme of God, &c. Rom. 8. 3. God sending his Son, &c. His Son in the flesh,* there is the duplicity of Natures, he was very God and very man. Secondly, the unity of the Person in that he speaks but of one alone *his Son:* Thirdly, there is the specification of that one person, *his owne Son,* that is, that one person of the Son of God. So much for proove of the point.

The Reasons of it are these. First, of the first point in the observation, & consequently in a good understanding of all the rest. First, man had sinned; and God had passed a most just sentence of death, and eternal curse and damnation upon all mankinde for sinne, *Genesis 2. 17. and Genesis 3. 17.* this being threatned before, no doubt but it must accordingly be performed after: If this sentence be not revert, we shall be all damned without mercy: but how shall this be revert? the Justice and unchangeablenesse of God will not suffer it, therefore all mankinde are accursed and damned, either in themselves or in their surety, who or what is the surety? one man cannot be surety for another, much lesse for all, *Psalme 49. A man*

Reasons of the first point in the observation that Christ is God and very man both together.

Reason 1.

cannot redeeme his brother (saith David) it cost more than so; neither can any other creature or nature be the surety, but the same that sinned must die, therefore of necessity he must be very man that is the surety. Again he must be such a man as is equivalent to all men, yea, more worth than all the world beside, else he cannot redeeme them: and that cannot be any creature, for none of them is of this value, but he must be very God; therefore Jesus Christ is very God and very man, both together in one Person.

Reason 2.

Secondly, Jesus Christ being to be Mediatour, he is to treat familiarly with both parties that are to be reconciled, & have such right in both, that he may partake with each by his owne worth, and may have credit and authority with both; but this he cannot have with man, unlesse he be man; nor with God, unlesse he be God too.

Reason 3.

Thirdly, he is to make us one with God, and God one with us after a Spiritual manner; therefore he must be one with us, and one with God; very God, and very Man.

Reasons of the
second part of
the doctrine.

Now in the second place, that hee is very God and very Man in one Person, the Reason is; Because, if there bee two Persons, there is two Christs, and two Mediatours: But there is but one Christ, and one Mediator, and therefore but one Person. Many Persons must needs conclude many Christs.

Yea, but in the third place, if it be but in one Person, why may it not be in the person of Man? I answer, No; it is impossible to be in Man: The Reason is, Because it must be in such a Person, as wherein both the Natures may truly and really subsist. But it is impossible that the Godhead should subsist in the Person of a man, that being infinite, and this finite, and therefore the Humanity must subsist in the Person of the Son of God.

Rules to bee
considered
concerning
Christs incar-
nation.

I.

Before we come to the Uses, here are certaine Rules to bee considered, touching Christs Incarnation.

The first Rule is this: That Christ doth subsist wholly in each Nature, yet with some differences: as first, he doth subsist in the divine Nature, as being of it self, & sustaining all things; In the Humane, as quickning and sustaining it: Secondly,
the

the *Word* had a precedent being, so had not the *Flesh*. Thirdly, he did his greater workes by his Deity, his inferiour by his Humanity.

The second Rule is this, That the *Flesh* of Christ is not either Deified, for then it could not be one with us : Secondly, neither yet nullified, as either vanishing to nothing, or being swallowed up of the Deitie ; Thirdly, neither yet accidentally joyned to the Person of the Sonne, but essentially concurring with it in one Person.

Thirdly, the *Word* is not changed; for then it could not be one with God, but still it retaineth the same Nature and properties, *John* 10. 30. *I and my Father am one*, And in *1 Cor.* 2. 8. the Apostle calls him the *Lord of Glory* : Neither is the *Word* debased thereby, but continues still in that excellent and infinite Dignity: neither yet assumed into the Manhood, but the Manhood into it: Fourthly, nor ever after did the *Word* forsake the *Flesh*, no not in death, *Phil.* 2. v. 7, 8.

Quod non erat
assumpsit, &
quod erat non
amisi.
Requirit non
decessit.

Fourthly, the Person was a compound Person, and yet but one Person, though he have two Natures, and that is the Person of the *Son of God*, *Luk.* 1. 25. *Mary* is called the Mother of God, *θεοτοκος*, against *Nestorius* *Vogel.* 45. As if God were in Christ onely as in the Saints, but more powerfully in him than in them.

Fifthly, the Natures are not confounded, but really distinguished in the same Person : neither secondly, was there a third Nature compounded of them both, as some Heretickes have thought, as *Eutiches* *Vogel* 49. *Nestorius*, and *Eutiches*, though they differ in their Heresies, yet each of them stand on the same false ground, Namely, that every perfect Nature must have a perfect *Hypostasis*, and therefore, either there must be two Persons, saith *Nestorius*, if there be two Natures; or else if there be but one Person, saith *Eutiches*, then there is but one Nature. So much for the Rules.

The Uses are these:

The first is for reproof of those that deny Christs comming *Use 1.*
or being in the *Flesh*: For they do not onely disanull the *Flesh* of Christ by it selfe in the second point; but much more his Incarnation in this third point, that he was made *Flesh*. But
the

the Text is plaine against such, 1 *John* 4. 2. *That they which deny Christs Incarnation, that he is come in the Flesh, they are not of God, but they are the Spirits of Antichrist.*

Use 2.

The second Use is against those, who though they grant Christs Incarnation, yet withall they affirme the whole Trinity is Incarnate, whereas the Text here restraines and appropriates the Incarnation to the *Word*. But, say they, if the Godhead be united to the Manhood, then the whole Trinity is Incarnate: for the Godhead is equally and fully in every Person of the Trinity. The answer is this, That it is more properly said, that God did assume our Flesh, rather than the Godhead: Or if we doe say, his Godhead did assume the Manhood, understand it with this limitation, that it is the Godhead in the second Person, the Son of God: for the *Word* is the name of his Person. It cannot be said properly that the divine Nature tooke the humane nature, but that the *Word* the second Person tooke our Flesh; and so the divine Nature may bee Incarnate in the Son, and not in the Father, or the holy Ghost, because that though they be one in Nature, yet the Godhead hath not the same Subsistence in the Father, and the holy Ghost, as in the Son.

Use 3.

The third Use is this, Is Christ very God and very Man in one Person? here then is assurance of our reconcilment to God, that all unkindness is forgotten, and all our sins forgiven and buried, and all his displeasure done away, because, as wee see here, that our Nature and Gods owne blessed Nature meete together in the Person of Gods owne Sonne. Who can doubt, or why should any distrust of reconciliation with God, and of his favour, (if he have faith in Christ) seeing the Union is already made? If it were to be done hereafter, then happily there might bee some doubt and suspicion, though there ought to bee none, because wee have Gods promise for it; but being done already it is past all doubt and feare. But you will say, It is true, that this proves that Christ is reconciled to God; But what is that to us? How doth this prove that I am reconciled to God? Yes, very materially: For Christ did this for us. If Christ the First fruits be made one with God, then the Faithfull, the whole Lump are so too. He is the Head, and we are

are his Members ; If then our Nature be fully reconciled to God in him our Head, then so is it also in us his members. The Apostle 2 Cor. 5. 19. saith, *God was in Christ reconciling the world to himselfe* : that is, God and Man met in Christ is the reconciliation of the world, that is; of the faithful to God. And, Mat. 1. 23. he is called *Emanuel*, that is, *God with us*: He being *Emanuel* in himselfe, hath effected the same for us; hee hath made God one with us, & us one with God; he hath made him a friend and father to us, and us to become friends and Sonnes of God. This is a matter of singular comfort to Gods Children : for as sure as our Nature is met together in the Person of Christ, so surely are we reconciled unto God. Will you beleeve a thing shall be done, when there is a pledge given, and a pledge taken on both sides? Why here is a pledge taken, and a pledge given, to assure us of this. Christ tooke our nature as a pledge from us, and to put it out of all doubt, hath given us his Spirit, as a pledge from him of our perfect reconciliation to God. What can a man have more, when God deals thus substantially with him? Doubt not therefore, but that upon thy submission, in seeking it, beleeving it, and obeying it, it shall be surely performed unto thee.

Fourthly, This should teach us therefore to labour to become one with God. God hath vouchsafed to become one with thee, and wilt not thou labour to become one with him? It was a great humbling and debasing for him to become one with thee, and yet he did it meereley for thy sake. It is glory, and life, and salvation for thee to be one with him; therefore let not to seeke it for thine owne sake, and never leave seeking by prayer, and all holy endeavors and meanes, till thou hast attained it. But you will say, How shall we attaine to become one with God? I answer, In Christ, beleeving, embracing, and casting thy self confidently on Christ and his merits, and never cease praying, and hearing, and conferring on Gods Word, till thou hast attained this: and then do not break off this Union (by sinning) after it is made: better it is for thee by many degrees to break thine own heart, than to breake off this Union.

Fifthly, This teacheth us the dignity and worthinesse of all Christs doings and sufferings, even in the daies of his *Flesh*,

because they were all done and suffered in the Person of the Sonne of God, and therefore they must needs bee of infinite power against Satan and sinne, and of infinite recompence to the Law, and of infinite satisfaction to Gods justice, and of infinite merit for us, and of infinite worthinesse before Gods Mercy seat, yea, of infinite worthinesse before the Throne of Gods Justice. So that if God the Father looke upon the doings and sufferings of his Son with the most pure eyes of his Justice, he can find no more fault with them (be it spoken with all reverence to the Father, and glory to the Son) than with his owne Majesty.

Use 6.

Sixthly, this teacheth us the infinite hainousness of sin, that cannot possibly be done away, but by a Person of infinite worthinesse, even as great as God himselfe. Therefore let us take heed of sin, & let us not walk after the Flesh, but after the Spirit, that so we may have our part in the infinit merits of Christ.

The third maine point to be considered in this Scripture, *The word was made Flesh*, was the Incarnation of the Son of God: Wherin was propounded to be spoken, First, of the phrase, *made Flesh*: And secondly, of the matter. Touching the phrase, wee heard that it went beyond all other places of Scripture. And for the matter, we propounded five things to be handled in it: First, concerning the Act or worke done: Secondly, the manner of doing: Thirdly, the meanes: Fourthly, the time when it was done: And lastly, the consequences of it being done. Of the three former we have already heard. Now it remaines, that by the assistance of Gods Spirit we speake of the two latter, the fourth and fifth. And for the present, the first to be spoken of, is the time or season wherein it was done: And I note this point the rather, because it pleaseth the holy Ghost to note this circumstance, *Gal. 4. 4. In the fulnesse of time God sent his owne Son, &c.* Where he speakes of Christs Incarnation, & gives expresse notice of the time, *Eccl. 3. All things under the Sunne have their appointed time*, saith Salomon: therefore this, which was the greatest worke that ever was done under the Sunne, must have a convenient time to be performed in. It is true, that in respect of Gods decree, it was done before all worlds. And it is as true in respect

of

of the fruit and benefit of it to the faithfull, that it hath beene from the beginning of the world; and therefore hee is called the *Lambe slaine from the beginning of the world*, Rev. 13.8. All the good that ever hath befallen the faithfull, even to their very Election, was bestowed on them by God respectively to Christs Incarnation: but the reall & actuall performance of it, had a certaine time assigned to it by Gods decree, and that in singular wisdom and mercy, and the time being come, this worke was actually performed. How long it is since, every one of us knowes, 1640. yeares. But how long it was from the beginnig of the world to that time, is not so certainly and precisely knowne: yet it is certaine, that it was under 4000. yeares, and above 3900. yeares; we will consider of this time in some profitable respects. And first wee will consider of it in respect of the state of the whole world. Secondly, in respect of the state of the faithfull. And thirdly in respect of the *Virgin Mary*.

First, we will consider of it generally in respect of the whole world; For first, at that time was established the most absolute *Monarchy* that ever was in the world, the *Romane Empire*: and was it not then a fit time for the most absolute *Monarch of heaven and earth*, God himselfe, to come into the world, and to be manifested in the *Flesh*? Secondly, then there was a *general universal peace* throughout the world; & therefore a fit time for the Prince of Peace, *Jesus Christ*, to be borne and to come into the world. Thirdly, then idolatrie and prophanenesse, and generally all sinne was at the highest, the whole world lay tumbling in wickednesse, as Saint *John* saith, 1 *Joh. 5. 19*. even like Swine in the mire: and was it not *high* time then for Christ to come into the world to cure sin? Is it not *high* time for the *Physician* to come, when the Patient is most sicke? Christ he is the *Physician*, the *World* is the *Patient*, Sin is the disease, & the *height* of sin the desperateness of the disease: was it not time then for *Christ* to come into the world, when the world was thus in the height and extremity of sinne?

The second respect is specially because of the Church of the faithfull. It was a fit time in respect of them; For first,

*Augustus se
Dominum vo-
cari prohibuit.
Gualt. Chronol.*

at this time the *Prophecies* and *Promises* of Christs comming were neere at an end, *The Scepter was departed from Judah*, the whole *Government* of the Jewish Nation was abrogated from the Royall Tribe, and translated to the *Roman Emperours* and their *Lieutenants*, and therefore it was time for *Shiloh* presently to come, as *Jacob* prophecied, *Gen. 49. 10.* The 70. weeks in *Daniels Prophecie*, *Dan. 9. 25, 26.* were now comming on apace, and most of them expired, and therefore the *Messiah* was to come, and to live here on earth, that at the full end and expiration of them he might bee slaine, and so reconcile the iniquity, and bring in everlasting righteousness. For God doth not only performe promises, and accomplish prophecies in the Truth of the thing; but also in the precise strictnesse of the time, he keepes touch for the very day and houre. Secondly, and consequently, the faithfull people of God then alive were gaping with hungry Soules, like young *Ravens*, for the comming of the *Messiah*; they had long waited with old *Simeon*, *Luke 2. 25.* for the consolation of Israel, and had now spread their armes abroad to receive and embrace the Salvation of the *Lord*: and when is meat and drinke so seasonable, as when it is hungred and thirsted after? And then is the fittest time for *GOD* to bestow his blessings on his chosen, when he hath opened their hands and hearts, and made them fit for embracing of them. Now the faithfull hungred and thirsted for the comming of Christ, and waited with stretched out armes ready to receive him; and therefore in respect of them, this was a fit time for God to give Christ unto them. Thirdly, and lastly, the faithfull were very scarce and few, the Church was crept into a corner, into a few families, Religion was exceedingly decayed, the Doctrine of it depraved, holinesse of life little regarded and lesse practised, and generally those that in shew profest most, the Scribes & Pharisees, were meere formalists and starke Hypocrites; Gods worship was corrupted by mans Traditions and Inventions; and was it not now *high* time for the head of the Church to shew forth himselfe, and to come personally and visibly amongst them, to redresse their manners, reforme his owne Truth, repaire the ruines of his House, and to comfort the languishing

Zanthy de in-
CAP. 72. 73. 74.

languishing members of his owne body? Surely this was the most fit time.

Thirdly, wee must consider of this time particularly in respect of the *Virgin Mary*, his blessed mother: and it was fit time in respect of her too; for Christ was presently incarnate within her, so soone as ever shee beleaved the message of the Angel, *Luke* 1.31. nor before, for all the while she distrusted and said, How can this bee? Christ was not conceived in her: A distrustfull heart dis-inables from being partakers of Gods promises: nor after shee beleaved was it deferred. God is never behind hand with any, but that which he renders us upon our beleiving, hee gives so soone as ever wee doe beleieve; God had determined it, the Angel had acquainted her with it, that such a thing should be, there is nothing then lacking, but that she consent to it and embrace it: So soon as ever she beleaved and obeyed, *Luke* 1.38. this sacred Birth was conceived within her. I note this the rather, because looke how it was with the *Virgin Mary* in her corporall conception of Christ; right so it is with us, when wee conceive Christ spiritually in our hearts; so soon as ever we beleieve the promises of the Gospell through him, Christ is presently framed and fashioned within us.

The fifth and last point is the consequents that did ensue upon the Incarnation of Christ; I meane such as did ensue upon this union in regard of himselfe. For the consequents that did ensue in regard of us, are comprehended under the fourth generall head, namely, his mediation executed in and by this Incarnation; but the consequents to be considered here, are such as ensued in respect of Christ himselfe; and these may be called *Graces*, and they are such things as befell the *Manhood* of Christ (for no such things can befall his *Godhead*, nothing can grace it from man) and these may be distinguished into two sorts: First, some are called Gifts; Secondly, some may be called Royalties.

And first for Gifts; upon the union of the two Natures in Christ, many gifts befell the *Manhood* of Christ: for where-soever God is present in love, he gives and that bountifully; much more to that humane nature which himselfe hath

pleased to assume and take unto himselfe. Wee will consider of these gifts in these two respects: First, what they were: Secondly, in what measure they were found in Christ. First, what they were; even all the good that the humane Nature was capable of: these gifts were either gifts of Body, or of Minde. First, of the Body; He had a comely countenance, a good complexion, a temperate constitution, and seemely stature. Secondly, of the Minde, a pregnant wit, sober affections, stable memory, sound judgement. And though the Scripture doth not expressly speak this; yet reason requires it, that the nature assumed into the *Holy* person of the Sonne of God, should be no whit inferiour to any that ever was of that kind. But yet the Scripture is not altogether silent in this either for the Body, and therefore it is said, *Psalme 45. 2. Thou art fairer than the children of men*, that is, he had a comely countenance and good complexion: and howsoever it be said, *Esay 53. That he had neither forme nor beauty*, that is spoken in respect of the *Jewes*, that did not esteem him nor regard him, but maligne him: And so in respect of Soule too, it is said, *Esaiah 11. 2, 3. That hee had the Spirit of wisdom and understanding, the Spirit of counsell and strength, the Spirit of knowledge, and the feare of the Lord*. Other places of Scripture speake of the gifts of the Body and of Soule together; as *Luke 2. 40. And the child grew*, that is spoken of his Body; and he was filled with wisdom, that is spoken of his Soule: And verse 52, *Jesus increased in wisdom*, that is, the gifts of his minde; and in stature, that is, in respect of his Body; and in favour with God and man, that is not spoken of his outward endowments, for God looks not upon the countenance of a mans person, but the meaning is, he had such excellent gifts and graces of mind, as Holinesse, Wisdom, and such like, whereby he was in favour both with God and men. We see then how richly our Saviour was furnished in himselfe, not onely with the gifts of Nature, whereby he got favour with men, but of Grace too, whereby he was in favour with God, *John 1. 14, 16. He was full of grace, &c.* Secondly, in what measure were these gifts found in him? I answer, In an *high* and excellent degree, more than in any other, *Psalme 45. 2. Thou*

Thou art fairer, &c. Adam himselfe was not equall to him, at the least for the gifts of *grace*. Adam came far short of that knowledge, and wisdom, and understanding wherewith the *Manhood* of Christ was endowed, because Adam had these graces and gifts from God, Christ had the presence of the Godhead: his humane nature being united unto his Godhead, had an excellency above all others, and therefore excellent graces above others. Some have thought that because the humane nature was united to the Godhead in the person of Christ, that therefore it received infinite and uncreated knowledge and wisdom, &c. therefore here we must marke this rule, That he had all wisdom and knowledge, &c. so farre as his manhood was capable of it; but his manhood was not capable of this; as hee was man, hee was a creature, and therefore wee must still keepe within the bounds of a creature; as wee must not detract from his manhood, so wee must not adde to it. And therefore though uncreate and infinite knowledge and wisdom were found in Him as he was God, yet his manhood was not capable of such infiniteness.

The second point is concerning the royalties that befell the manhood of Christ, in respect of his Incarnation. For where God is present in favour, and love, he conferres great grace and glory on them that he is present withall, much more where he is personally one with that which hee is present with, as hee is with Christ. These royalties are foure: the first is a cohabitation or dwelling of the manhood with the Godhead: the second is the cooperation and joynt working together of both: the third is the glorification of the humane nature: and the fourth is the communication of properties.

The first royalty, is the cohabitation or dwelling together of the manhood with the Godhead: that the manhood should dwell under one roöfe as it were with the glorious Majesty of God; this is a great Royalty, and of this the Apostle speakes, *Colos. 2.9. For in him dwelleth all the fulnesse of the Godhead bodily* Which though it be spoken of the whole person of Christ, yet *bodily* specifies the honour that thereby the *Flesh* or *manhood* is graced withall. And if it be a great Royalty to the faithfull, for God to dwell in them by his Spirit; then
much

much more is this a great Royalty, that God should dwell personally in Christ.

The second Royalty, is the Cooperation and joynt working together of both, like fellow and fellow well met, (if I may so speake.) For howsoever the Deity is infinitely greater than the Manhood; yet it deales not with it, as great men are wont to doe with lesse, to sway all themselves: But the Godhead permits and gives way to the inferiour nature, the Manhood. First, in that it suffers it to doe, and to worke according to its owne kinde. Secondly, in that it quickens, sustaines, and affits the Manhood to worke. Thirdly, the Godhead joynes and concures oftentimes with the Manhood in one and the same worke; hence it is, that the Actions of Christ are called *The andricall* Actions, not only because the same person doth them being both God and man, but because the Actions of the Godhead doe lend their power to the Actions of the Manhood, and the Actions of the Manhood are serviceable Instruments unto them. As when he walked on the Sea, *Mat. 14. 25.* it was an action of his Manhood to walke; but that hee walked on the waters, this is an Action of his Godhead concurring therewithal. So likewise in raising *Lazarus* from the dead, it was an action of his Manhood to cal him; but it was an Action of his Godhead to give him power to rise out of the grave. So wee see, this is a great Royalty to the humane nature of Christ, not onely to be acquainted, and to dwell together with the divine Nature, but also that they do oft times concur together in one and the same worke.

The third Royalty, is the Glorification of the humane nature with the glory of the divine nature, forasmuch as after the Resurrection and Ascension, it was glorified with the glory of the Godhead so farre as it was capable of it, *John 17. 5.* This glory Christ prayed for, *Father, glorifie me with the glory I had with thee before the world was*, that is, with the glory of the Godhead; and so it was performed, *1 Tim. 1. 16. And received up into the glory*, and so it shall continue to the end of the world, for Christ shall come to Judgement in the glory of God the Father, *Mat. 16. 27.* So we see that this is a wonderful Royalty,

Zanch. de incarnation. 859.
Deus dei x
esset nat.

Royalty, namely, the exaltation of the humane Nature to the glory of the divine Nature. But still wee must keepe within these bounds, that is, as I said before, that it is exalted to the glory of the Godhead, so farre as it is capable of it. The Manhood is finite; & therefore not capable of infinite glory: But yet the humane Nature of Christ is infinitely more glorious, than the Nature of all Men, or Angels, or other Creatures whatsoever.

The fourth and last Royalty, is the communication of properties. This is a hard point: some properties belong to the Godhead, some to the Manhood; and these are communicated to each Nature. Those that are peculiar to the humane nature, are affirmed of the divine; and those that are peculiar to the divine Nature are affirmed of the Humane. Communication of properties, is this, that Christ-God gives the Titles of the Divine properties to Christ-Man, and receives the titles of the humane properties of Christ-Man. You must understand, that this is not done in deed, by way of communication betwixt the Natures, but onely by way of affirmation of the whole Person. As for example: It is the property of Christ-God to bee Immortall, and of Christ-Man to bee Mortall: and yet Christ-God may bee said to bee Mortall, and Christ-Man may bee said to bee Immortall. And this wee may say without blushing, *Prædicatione tantum, Zanch de infed. verissime & realissime, quia Christus subsistit in utraque carn. lio. 6. 42* forma.

We will make it plaine in an observation; and that is this, *Dollrine.* namely, That howsoever the Godhead and Manhood in Christ are two distinct Natures, even after the Union, and that each Nature retaines their severall workes and properties, yet notwithstanding that which belongs to either of the Natures, is ascribed to the whole Person of Christ, and that in regard of both Natures. Examples will make it cleare. And first, I will give you examples out of the Scripture, where the humane properties are ascribed to Christ-God: and secondly, where the Divine properties are ascribed to Christ-Man. First, where the Humane properties, are ascribed to Christ-God, as *Acts 20. 28. God purchased his Church with his owne blood.* Blood is

proper to Christ-Man, not to Christ-God; yet here it is attributed to Christ-God by communication of properties. The like you shall finde in other places. *Acts 3.15. and killed the Lord of life, 1 Cor. 2.8. Crucified the Lord of Glory.* It is proper to Christ-Man to be killed and crucified, to Christ-God to be Lord of Life and Lord of Glory: and yet here by communication of properties, it is attributed to Christ-God to be killed and crucified, who is the Lord of life and glory. Secondly, the Divine properties are ascribed to Christ-Man, *Luke 1.43. The mother of my Lord.* Mary was Christs mother as he was Man, but yet by communication of properties she is called *the mother of God, or, of the Lord,* which is the Title of his Godhead. And so, *John 6.62. What then if you should see the Sonne of Man ascend where hee was before?* Why, his Manhood was not in heaven before, but his Godhead: but this is spoken by communication of properties, whereby that which is proper to his Godhead, is attributed to his Manhood. I will make it plaine by an example: A Man consisteth of Body and Soule: the Soule is spirituall, the Body corporall. Now you may say of a man, that he is both Spirituall and Corporall, because he consists of both in one Person: And so you may say of Christ-God that he is mortall, and of Christ-Man that he is immortall, because he is God and Man in one Person.

Reason.

The reason of the point is, and there is but this one, Because of the oneness of the Person, that he is both God and Man in one Person. Hence the properties of the one are affirmed of the other, as in that similitude which I gave you before; because a Man consists of Soule and Body, that which belongs to either may be truly affirmed of the whole Man, because he doth contain both in one Person. And so it is in Christ, because he is one in Person, therefore the properties that belong to either Nature, may be attributed to whole Christ.

The Uses are these:

Use 1.

First, this should teach us that we should not stumble at any of these phrases of speech when wee meete with them in the Scripture, as if there were any confusion of Natures, or absurdity in speech; but wee must thinke them the fittest, and truest,

true, and most proper speech that can be used, to expresse the meaning of the holy Ghost. Yea, but you will say, how can contraries be affirmed of one and the same Substance? It is true; *Object.*
Answer. it cannot in one and the same respect; but in divers respects it may. Christ is visible, and invisible, but not in one and the same respect: he is visible in respect of his humane Nature; but invisible in respect of his divine Nature. *De eodem sed non secundum idem.*

Another exception may be here made, and that is this: If it be in forme of speech only, & not in truth of the thing, it is but falsehood and deceit. Yes, it is so in the truth of the thing too, in regard of the person of whom it is affirmed, though in regard of the other Nature, it be but verball. *Objection.*
Answer.

Yea, but thirdly, you will say, May I not say then, his Manhood is his Godhead, and his Godhead is his Manhood? I answer, No, you may safely say in the concrete, that Christ-God is Man, or Christ-Man is God: but not in the abstract, that Christs Manhood is his Godhead, or his Godhead is his Manhood; no, not though one be used in the concrete, the other in the abstract, as to say, Christ-God is the Manhood, or Christs Godhead is Man, nor contrary: But we may say, Christ-God is Man, and Christ-Man is God: for then wee speake in the concrete of the Person, which is one. *Objection.*
Answer. It is onely in concreto.

But when we speake of the Godhead alone, or of the Manhood alone in the abstract, then wee speake of the Natures, and they are the same still. We cannot say, his manhood is visible and invisible, nor that his Godhead is visible and invisible too: but we may say, Christ-Man is visible and invisible. and Christ-God is visible and invisible, for then we speake of the person, but wee must not single out the natures. I may say of my selfe, that I am spirituall and bodily; but I cannot say of my soule alone, that it is spirituall and bodily; nor likewise of my body alone, that it is bodily and spirituall; for that which may be affirmed of the Person, cannot be affirmed of the Nature. These phrases are usuall in the Scripture, and therefore I would have you take notice of them. Our Saviour hath such a speech in *John 6.62.* *Quicumque nomen significatur persona Christi, de ea praesententur que sunt utriusque forme.*
What then if you should see the Sonne of Man ascend up where he was before? There you must understand, that its spoken by communication of properties, as if he had said thus. What if

you should see Christ, who is very Man, ascend up where his Person was before? he doth not say, where his Nature, the Manhood was before; but because hee was there before in regard of one of his Natures, the Godhead; therefore this may be said of both in respect of his Person.

Use 2. The last Use, is matter of singular comfort to all Gods children; for as it is in his owne person betwixt the Godhead and the Manhood, so it is in some measure also in his mediation betwixt God and us. hee being the Sonne of God, very God, tooke our title on him *The Sonne of Man*, became very man, bare our finnes, and tasted our infirmities, and endured our punishment; that which was Ours he received, and it was truly translated unto him: and he gives unto us his titles, *the sons of God, heires and coheires* with himselfe. And therefore seeing Christ hath taken my finnes and my infirmities upon him, they shall never be more able to condemne me, than they are to condemne him: if there bee no condemnation to Christ, neither is there any condemnation to them that be in Christ. And likewise his righteousnesse that justifie me in the presence of God, as he himselfe is justified. And so much of the third generall point in the Text, namely, the incarnation of Christ.

The fourth generall point, (and that is but a by-thing in respect of the Text) is the benefit of Christs Incarnation, namely, his mediation, which was executed in and by his Incarnation: for this is the end thereof in respect of us; *1 Tim. 1. 15. This is a true saying, and by all meanes worthy to be received, that Christ Jesus came into the world to save sinners.* All the doings and sufferings of Christ doe concur to this worke, namely, his Mediation to bring us to God: And all the benefits that we receive by Christ, *Justification, Redemption, Intercession, &c.* are comprehended under this title, namely, his Mediation. And the whole office of Christ is significantly expressed by this one word, *Christs Mediation*. God and we were at variance, Christ he interposed himselfe betwixt God & us, as a Mediatour to make peace and attonement for us. Why, but then you will say, He is Mediatour to himselfe, for he is God. I answer, Why not? the Apostle saith so in *2 Cor. 5. 19. God was in Christ reconciling the world to himselfe.*

Hence

Hence we may draw this observation, namely, That Jesus *Dei Verbo*.
Christ, *The Word made Flesh*, is Mediator betwixt God and
man in both Natures, *Acts* 10. 28: *God purchased his Church*
with his owne blood. God purchased it, there is his Godhead:
with his owne blood, there is his Manhood. So he is called
Emmanuel, that is, *God with us*, *Matth.* 1. 23. He is one with
God, and one with us, to mediate betwixt God and us.

The Reasons are these: First, Christ must dye for us, there-
fore man mediates; and he must rise againe, therefore God
mediates, *Rom.* 1. 4. *Hee declared himselfe mightily to be the*
Sonne of God, by the Resurrection from the dead; *1st Cor.* 15. 4.
Hee was crucified concerning his humanity, yett though hee
through the power of God *1st Cor.* 15. 27. *hee shall swallowe up death*
Secondly, he must suffer, and he must overcome. *Heb.* 2. 14. *Reason 2.*
For as much as the children were partakers of flesh and blood,
he himselfe also tooke part with them, that he might destroy
through death, him that had the power of death, that is, the
Divell. So likewise hee must beare our stripes, and heal us by
them, *Isa.* 53. 5. therefore he must mediate for us in both Na-
tures, as he is God and man.

Lastly, it is a part of his mediatorship, to heare our prayers, &
forgive us our sins, as well as to pray for us, and beare our sins. *Reason 3.*

The first Use is against Papists, that exclude the Godhead of
Christ, as *formale principium* in his mediation; that say, that
only dignifies and makes his actions of value, but doth nothing
in the worke: but we say, he performes the worke of mediati-
on in both natures, *Rom.* 1. 4. *He declares himselfe mightily*
to be the Sonne of God, by the resurrection from the dead. But
the Papists thinke they hit it home, when they bring that
place, *1 Tim.* 2. 5. *There is but one mediator betwixt God*
and man, the man Christ Jesus: Therefore, say they, he is me-
diator in his manhood onely. But we deny the reason: for this
is spoken by the Rule of communication of properties, and is
meant of his person, not his manhood: if he had said the man-
hood, it had beene plaine; but he saith *man*, therefore it is
meant of his person, that is very God and very Man.

Secondly, this teacheth us to renounce all other media-
tors which are not God: for either we must make them gods *Use 1.*

Rr. 3 that

that we make our mediators (as the Papists do by consequent,
in that they make them searchers of the heart.) or else they can
be no mediators. If they bee mediators, they must be redee-
mers too; 1 Tim. 2. 5, 6. there they are joynted together, *one Me-
diator betwixt God and man, the man Christ Jesus; who gave
himselfe a ransom, &c.* None can ransom us, but Jesus
Christ, and therefore none can mediate for us but he.

Use 3.

Thirdly, this teacheth us that Christ is intirely ours, both his
Godhead and his Manhood, and all that he hath done in both
Natures, in the worke of his mediation, being most perfect, en-
tire, and all-sufficient, is also ours. And therefore we should
cast our selves wholly upon him, and strengthen our faith in
him, assuring our selves that we are fully reconciled to God in
him: for what the manhood could not doe in the worke of
our mediation that the Godhead did; and therefore let us
rest wholly and onely upon him, as upon a most perfect Media-
tor.

FINIS.
